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THE HISTORY OF MOTHER SETON'S DAUGHTERS

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MOTHER ELIZABETH ANN SETON
(From an Etching by Edward T. Hurley)

THE HISTORY OF MOTHER SETON'S DAUGHTERS

THE SISTERS OF CHARITY OF CINCINNATI OHIO 1809–1917

BY

SISTER MARY AGNES McCANN, M.A.

OF THE CATHOLIC UNIVERSITY OF AMERICA

VOLUME I

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TO

THE MEMORY OF

OUR FOUNDERS

IN

EMMITSBURG, MARYLAND AND CINCINNATI, OHIO

THESE VOLUMES

ARE AFFECTIONATELY AND GRATEFULLY DEDICATED

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PREFACE

ELIZABETH ANN BAYLEY SETON was born in one of the most stirring epochs of American history. It was an age that was sturdy with heroism, and the daughter of one of its heroes, Dr. Richard Bayley, came into the world during that strenuous week which was thrilled by the preparations for the First Continental Congress, held in Philadelphia, September 5, 1774. Her girlhood was filled with stories of the Minute Men throughout the Colonies; and young as she was, she understood, no doubt, what it threatened for the Cause of Independence when her father, who had won a prominent place as a physician in the Revolutionary Army, returned home one day in 1780, with the astounding news that Benedict Arnold, Washington's trusted friend, had turned traitor to his country, at West Point, farther up the Hudson. She must have rejoiced with other American girls of her age in the then little town of New York, when the Treaty, which gave freedom and independence to the American Colonies, was signed at Paris in 1783. Her later life shows how truly she was a daughter of the Revolution and a child of her environment, and how thoroughly she had imbibed its spirit, — a spirit of great enterprise, of broad horizons, and of daring achievement. Married at the age of twenty to William Magee Seton on January 25, 1794, her sons and daughters — William, Richard, Anna, Catharine, and Rebecca — were all children under ten years when she was

received into the Church on March 24, 1805. Her early life as a Catholic and even as a religious busied with the foundation of her Order — the Daughters of Charity — is bound up affectionately with the very tender care she gave to her children, and is revealed frequently in her letters in these volumes. Before her death, which occurred on January 4, 1821, two of her daughters, Anna and Rebecca, had gone to their eternal reward, the former as a Daughter of Charity at Emmitsburg; and Richard, who survived his mother but a few months, died at sea off Cape Mesurado. William, the eldest, entered the United States Navy and died shortly after the Civil War. Mother Seton's grandson — the present Archbishop Seton — has written a *Memoir* of his illustrious grandmother, and her nephew, James Roosevelt Bayley, became Archbishop of Baltimore in 1872. At his request, he was buried beside Mother Seton in the Valley at Emmitsburg.

There are few lives among the saintly women of America who have consecrated themselves in religion to the service of their neighbor, that deserve to be known better by all the citizens of this land, irrespective of creed, than that of Mother Elizabeth Ann Seton. She was in reality an ideal woman, as described in Holy Scripture, in the best and highest sense of the word. She was a devoted wife, a tender mother, and a true religious; and both by her virtues, the sublimity of her love of God, as well as by her prudence and her practical grasp of affairs, her life has a charm all its own and is enhanced with the number of great personages, both civil and ecclesiastic, who share in her plans and projects and who pass before the reader as characters do upon the stage. This remarkable religious, whose *Life* is pictured in these volumes, had a most

important mission to fulfil, namely, the establishment of Catholic elementary education in the United States, for all Catholic parochial school training may justly be said to have been originated by her. During the thirteen years she guided her Community (1808–1821), she had as directors four priests — Fathers Dubourg, David, Dubois, and Bruté — all of whom later became Bishops; and as the reader will see from the correspondence which is extensively given in this work, there was hardly an ecclesiastic in the country during that period who did not have a keen appreciation of the very important place she was filling in American Catholic life and activity during the first quarter of the nineteenth century.

At the opening of that century, Catholics were but a little flock in the Colonies and there were few schools for the education of their children. Elementary schools, such as those founded in New York in Governor Dongan's time, the schools at Newtown and Bohemia Manor in Maryland, and those at Philadelphia and Goshenhoppen in Pennsylvania were not successful owing to the fact that they had to exist silently on account of colonial prejudices against the Church, — relics of the penal laws of former days. In fact, the nearest Catholic schools were those in Belgium and in France. As Father Thomas Hughes, S.J., once wrote of these educational convoys of boys and girls to Europe in the olden times: "So, without being laggards crawling to the school door, our Catholic boys and girls performed the journey from home to the classroom in the limited space of less than three months. If they were taken by French privateers on the way, their trip was somewhat longer and more circuitous, with a bonus thrown in for the kidnappers." During

the whole of the century prior to the American Revolution, Catholic parents were obliged to send their children to the colleges and universities of the Continent. There were American boys at the English colleges of Liége and Saint Omer. There is record of five Americans in the English Benedictine College of Douay. In the Benedicine Convents of Ghent, Cambrai, and Paris, young American girls of the well-known families of the Boones, the Semmes, the Roziers, and the Hogans were being educated. At the English Sepulchrine Convent at Liége, four of the Semmes girls from Maryland had taken the veil; and at the English Carmelite Convent of Hoogstraeten in Belgium, the Prioress at the time of Elizabeth Seton's birth was an American, Mother Bernadine of St. Joseph, known in the world as Ann Matthews, who was born in Charles County, Maryland, in 1732. There are other American names to be found among the English Carmelites at this time — Hill, Neale, and Mills. Nor were the English Dominican nuns without American subjects: two of the Brookes of Maryland were then at the Convent in Brussels. After the French Revolution, the English Dominican nuns contemplated coming to America, but instead the Carmelites of Hoogstraeten, led by the American, Mother Bernadine Matthews, set sail in April, 1790, and that same year founded the first house for contemplative nuns in this country, at Port Tobacco. Another American nun, Mother Ann Hill, led the Hoogstraeten Community in safety to England during the storm of the French Revolution. Apart from the Port Tobacco Community, there was but one other religious house in the United States which offered a cloistral life to American girls, — the Convent of the Ursulines at New Orleans, which had been founded

there in 1727 by Mother Marie Tranchepain. The long years of struggle they endured for their very existence, and the failure of the Poor Clares to establish themselves at Georgetown in 1801, together with the hard and bitter trials which attended Miss Lalor's efforts to organize her community at Georgetown, were sufficient to make even a stout heart like Mother Seton's pause in her intense desire to found a religious community in this land. As Dr. James Burns, C.S.C., has pointed out in his two excellent studies: *The Catholic School System of the United States*, and the *Growth and Development of the School System in the United States*, the first two communities of American women devoted to Catholic education and charitable works were founded under the shadow of the two most venerable Catholic institutions in the country — Georgetown College at Washington, D. C., and St. Mary's Seminary at Baltimore. What Archbishop Neale was to the Visitation nuns at Georgetown, Father Dubourg, the Sulpician and later the Archbishop of Besançon, France, was to Mother Seton and her Community. When Father Dubourg met her in New York in 1806, she had then almost determined to go to Canada in order to join the Ursulines there. By his advice she came with her little family to Baltimore in June, 1808, and rented a small house on Paca Street, near the Seminary. The school was opened in September that same year. Two years later the young Community moved to Emmitsburg, where the Sulpicians had founded Mount St. Mary's College in 1808, and which they governed during Mother Seton's lifetime. From 1814 to 1851 — the date of the Union of the Daughters of Charity of America with those of France — there was rapid growth on the part of Mother Seton's Com-

munity. Fifty-seven separate foundations had been made in Maryland, Pennsylvania, New York, Delaware, Virginia, West Virginia, Ohio, Alabama, Missouri, Louisiana, Wisconsin, Indiana, and Massachusetts.

Probably the most interesting part of this volume is the story of the Affiliation with France in 1850–51. It is here told fully for the first time, and it is the only stormy page in the story of a Community which has been eminently successful in all its undertakings. To many who view it from an American standpoint, the Union with France was a grave blunder on the part of those who were responsible for it. Instead of a compact organization today, embracing all the multitudinous activities of her Community, and receiving its stimulus from a central home, where the spirit and ideal of Mother Seton would reign supreme, the Sisters of Charity in the United States are now divided up into independent branches; and as in all things else, independence does not make for the tradition of a dominant ideal, such as Mother Seton brought into being. The Daughters of Charity of Cincinnati have kept intact the spirit of their Foundress. It was the only branch house in 1851 which refused to be inveigled into the Union with a foreign Mother-House.[1] Mother Margaret George was the Superioress of the Cincinnati nuns at that time. She had entered the Emmitsburg Community in 1812, and was one of Mother Seton's first companions. She knew the spirit of the Society too well to be deceived by the motivating causes of the French Union. She had stood close to Mother Seton for thirteen years, having been Secretary and Treasurer of the Emmitsburg House in the Valley, and the proposed change in the traditions, the habit, the rules and

[1] The Daughters of Charity became a diocesan branch in 1847.

constitution of the American Daughters of Charity were distasteful to her and to her six companions at Cincinnati. With the permission of Bishop Purcell, they decided to carry on in an unbroken chain the traditional spirit of their Foundress; and it is the glory of their Community today, at Mount St. Joseph's-on-the-Ohio, that they can look back through the century that has passed and see year after year an undiminished activity which links itself up with those early romantic days in the Valley, where their Mother sleeps awaiting the Resurrection.

These volumes can be divided into three separate parts — the life and labors of Mother Seton from her birth in 1774 down to her death in 1821; the history of the growth of the Daughters of Charity in America from Mother Seton's death down to the Affiliation of the Order with the French Mother-House in 1851; and, from that time down to the present, the story of Mother Seton's Daughters of Charity of Cincinnati. The work fills a very much needed blank in the history of the Catholic Church in the United States, and what renders it of the greatest importance is the fact that the authoress has given us a study of Mother Seton's Daughters which she has based almost exclusively upon the best sources at her disposal. Many of these sources, of which a bibliographical list will be found in these volumes, have never before been used by historians of Mother Seton's Community. The life of the Foundress has not been allowed to be forgotten. In the volumes of De Barbery, McSweeny, Sadlier, Seton, and White, her labors have received much of the enthusiastic praise they deserve; but it is in the use of materials which have never before been printed, that this present work takes precedence over all the

books published so far on this interesting American character. The *Journals*, particularly that of Mother Margaret George, which includes the work of the Daughters of Charity of Cincinnati between the years 1813–1868, and the numerous unpublished letters scattered profusely throughout these volumes, written by almost all the prominent leaders of the Church, render the work not only an historic narrative of the highest value, but furnish us also with a collection of sources for many other equally important aspects of Catholic life and devotion during the nineteenth century. These volumes are an excellent example of that type of historical work for which the Church in the United States has been waiting for a long time; it will only be by having recourse to the sources and by their intelligent interpretation that we can hope to reach a truer knowledge of the history of the Church in former days and of the trials our fathers and grandfathers experienced in their whole-hearted devotion to the things of God and of Fatherland.

Mother Seton is a brilliant type of the truest Americanism — using the word in its lofty and patriotic sense. She grouped around her in those early days at Emmitsburg companions of the most varied tastes but all gifted with that particular charm of the colonial times which is admired so sincerely today. Her struggles from the beginning were their struggles, for the little Community had one heart and one soul. She brought a new ideal into American life — the ideal of a band of women devoted to the care of their neighbors, through the same channels so well known in our own day: education of the children, asylums for the orphans, and hospitals for the sick.

What her Community has accomplished in its cen-

tury of existence no one can ever fully estimate. It was begun in poverty and strengthened in the crucible of trial and sorrow. A century ago Cardinal Cheverus, then Bishop of Boston, and one of Mother Seton's spiritual directors, wrote to her: "How admirable is Divine Providence! I see already numerous choirs of virgins following you to the Altar. I see your holy Order diffusing itself in the different parts of the United States, spreading everywhere the good odor of Jesus Christ and teaching by their angelic lives and pious instruction how to serve God in purity and holiness. I have no doubt, my dear Sisters, that He who has begun this work will bring it to perfection." It is in reading this fascinating and outspoken story of their development during the past century, that we can see how truly these words of a great Bishop and Cardinal have been verified. They are as a gage for the future. As the Church grows in the United States, the scope of the work undertaken by the Daughters of Charity will share the increase, and when another century has gone by, more volumes than these will be needed to give an historic portrait of their success.

PETER GUILDAY, PH. D.

THE CATHOLIC UNIVERSITY OF AMERICA,
WASHINGTON, D. C.
November 25, 1916.

AUTHOR'S NOTE

In all statements concerning the holiness of life of the characters who come into these volumes the writer wishes to acknowledge her humble submission to the judgment of our Holy Mother the Church and especially to the decrees of Urban VIII and other Sovereign Pontiffs.

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- Archbishop Hughes
- Archbishop Purcell
- Archbishop Lamy
- Archbishop Bayley
- Archbishop Elder
- Archbishop Seton
- Archbishop Moeller
- Bishop Dubourg
- Bishop Dubois
- Bishop Fenwick
- Bishop England
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THE HISTORY OF MOTHER SETON'S DAUGHTERS

THE HISTORY OF
MOTHER SETON'S DAUGHTERS
THE SISTERS OF CHARITY OF CINCINNATI OHIO

CHAPTER I

HER LIFE BEFORE CONVERSION—HER CONVERSION—BEGINNINGS OF HER COMMUNITY

1774–1810

THE story of the Sisters of Charity of Cincinnati Ohio, does not begin with their arrival in the Queen City of the West on October 27, 1829, but twenty years earlier, in historic Maryland, when Elizabeth Ann Bayley (Mother Seton) founded the American Daughters of Charity. This she did at a period contemporaneous with the spread of Catholicity through the thirteen original colonies; for, while the Holy Spirit was whispering to Mother Seton the needs of this country during the hundred years to come, the same Divine Person of the Blessed Trinity urged Bishop Carroll, then the head of the Church in the United States, to ask His Holiness Pope Pius VII to erect the episcopal sees of New York, Philadelphia, Boston, and Bardstown. In the year 1808,[1] the Sovereign Pontiff granted this petition and, in that same year, future Ordinaries of the above named dioceses were interesting themselves in Mother Seton's recent conversion and her pronounced vocation

[1] Shea, *Life and Times of Archbishop Carroll*, Vol. II, p. 621, New York, 1888.

to a religious life. Her biography has been known to Americans since the second decade of the nineteenth century, her beautiful character and many trials having endeared her to all who knew her personally or from the pages of history. Her parents were Dr. Richard Bayley, born in Fairfield, Conn., and Catherine Charlton, daughter of an Episcopalian clergyman, Rector of St. Anne's, Richmond, Staten Island. Elizabeth (Mother Seton) was born in New York,[1] August 28, 1774, but enjoyed the tender care of her mother only a few years.[2] Her father, in his desire to supply the affection of which death had robbed his child, bestowed upon her such a measure of paternal love and solicitude as to gain her unbounded devotion and admiration. Recognizing her uncommon graces of person and her deep intelligence, he endeavored to enhance the one and to enlarge the other by a broad and solid cultivation of heart and mind.

From his noble example she imbibed a tenderness for suffering, a care for those in affliction, and a stern adherence to duty, all of which moulded her character for the great mission God was preparing for her. As a surgeon in General Howe's army during the Revolutionary War, Dr. Bayley, after the Battle of Long Island, gained the love of Americans by his gentle care of the wounded colonial soldiers, and the people of New York regarded him as a public benefactor for enforcing proper rules of quarantine to protect the port while he discharged the duties of Health Officer.[3] In this latter capacity, he found it in his power to

[1] Then the capital of the United States.

[2] White, *Life of Mrs. E. A. Seton*, p. 14, New York, 1853.

[3] White, *op. cit.*, p. 40.

Doctor Bayley was elected a member of the Faculty of Columbia College in 1792. Thacher, *American Medical Biographies*, pp. 156–168, Boston, 1828.

alleviate the sufferings of the immigrants whose wonderful faith and confidence in God made a deep impression on his soul.[1] He would relate to his sympathetic little daughter the story of those wearied voyagers and the hardships and dangers of the slow-sailing vessel and describe how, on reaching land, they prostrated themselves on the ground, kissed it reverently, and extending their arms, thanked God for their safety and their new home. Later, on going to Trinity Church for Sunday service, when she saw those same immigrants hurrying to old St. Peter's Church in Barclay Street, was it any wonder that she felt inclined to follow them? Grace was urging their footsteps to visit Christ in the tabernacle and He was longing for the cherished work of His future Daughter of Charity—Elizabeth Ann Bayley (Mother Seton).

Married in the twentieth year of her age to Mr. William Magee Seton, she was surrounded by all that the world holds dear; but neither her own charms, her husband's noble character and position, nor any worldly attractions were able to divert her religious soul from its extraordinary love of God and respect for His law. She was the happy mother of five children, two sons, William and Richard, and three daughters, Anna Maria, Catherine Josephine, and Rebecca. In 1803, her husband's health failed and a sea-voyage was prescribed for him.[2] She accompanied

[1] In 1798 he impressed on the General Government the need of quarantine for suspected vessels and an Act was passed granting the petition in 1799. White, *op. cit.*, p. 45. Bennett, *Catholic Footsteps in Old New York*, pp. 433–434, New York, 1909.

[2] Mrs. Seton's original Journal, in the Archives of the Sisters of Charity of Cincinnati Ohio, at Mount St. Joseph, Ohio. This Journal and other papers were used by Rev. Dr. Chas. I. White in his life of Mrs. E. A. Seton. His letter asking for the privilege is dated September 26, 1847, and his acknowledgment of the favor, when returning the documents, September 22, 1852.

him to Italy at the urgent invitation of the noble Filicchi brothers, who proved the depth of their friendship by caring for the widow and children, when God called to Himself their beloved husband and father. In that foreign land, Elizabeth, with her little daughter Anna Maria, realized that God is truly our Father and that He can change the greatest trials of our lives into His own best blessings and out of darkness of soul and heaviness of heart bring abundant light and holy peace. Not her five little children alone but the orphans and untaught little ones of the whole United States were awaiting the loving ministrations of Mother Seton; and although she had not yet discovered her call, she was ready to lay aside the mantle of her own sorrow, and go forth to meet any summons of Providence. Returning to her own country under the protection of Mr. A. Filicchi, although previously unknown to Bishop Carroll or any of his co-laborers, she at once engaged the interest and attention of the leading dignitaries in the Catholic Church. Following the directions of her own conscience and encouraged by her friends the Messrs. Filicchi,[1] after many trials of soul, she made her submission to the Catholic Church,[2] at the hands of Rev. Father O'Brien in old St. Peter's Church, Barclay St., March 25, 1805.[3] Well might she exclaim in writing to Mrs. Antonio Filicchi, "O day of days!" for it was one of

[1] Philip and Anthony Filicchi were sons of a patrician of Gubbio. Philip travelled in the United States during 1785–1786, married an American lady, Miss Cooper, and was appointed consul-general of the United States at Leghorn. While in New York he became acquainted with William Magee Seton, who visited him in Italy a few years later. Right Rev. Robert Seton, *Memoir and Letters of Elizabeth Seton*, p. 107. New York, 1869.

[2] March 14, 1805, Mrs. Seton gave to Mr. A. Filicchi a "Following of Christ" bearing this date — "A memorial of his success in her soul's affair."

[3] She was confirmed in this same church by Archbishop Carroll, May 26, 1806.

supreme happiness to her, as the outpourings of her soul show, and no one can read her tender letters without being moved to tears or without feeling that God had set the seal of His divine predilection on this cherished daughter. We do not marvel at the influence she exercised and the numbers of gifted companions she drew from luxurious homes to the abnegation of a religious life. In her childlike humility and simplicity she did not dream of *founding* a community — she had but lately learned of the existence of such a life — but prelates and priests encouraged her, feeling that through her, at no distant day, their dioceses would have homes of religious and bands of women who would be mothers to the orphans and devoted guides and instructors of the young. To this goal Mother Seton walked over the path of tribulation. Her relatives felt themselves disgraced by the step she had taken in embracing Catholicity, and deserted her, denying her support for herself and her children. The Messrs. Filicchi, with brotherly affection came to her aid, placing her sons at Georgetown College at their own expense. They gave her a regular allowance, and commanded her to call upon them for whatever means she might need, instructing likewise their agents in New York to honor her every demand.[1] To make the burden of her friends

[1] Transcript of letter in Archives at Mount St. Joseph, Ohio. (Mrs. Joanna Barry to Archbishop Carroll, June 17, 1806.) Original in the Archives of the American Catholic Historical Society, Philadelphia.

New York, 17th June, 1806.

. . . Mrs Seton who is now here prays me to present her to you, her Father. A Doctor Charleton of this city a very rich man, died a few days ago. It was always tho^{t} he wo^{d} leave a handsome legacy to Mrs Seton & her sister "Post" his only two nieces — but it is to be regretted that all he has done is one thousand to each after the death of his wife — sho^{d} Mrs. Charleton not approve of it, the same was to be done away, — this good Doct^{r} left in diff^{t} charities 20,000 dollars. Mr. Filicky seeing this, & wishing to have a certainty for her & her children drew up a paper wc^{h} he gave Mrs. Seton yesterday signed as follows, to be paid her annually.

less heavy, she opened a school in New York. She was forced to discontinue it by, what seemed to her then, untoward circumstances, but which later she recognized as God's Providence for her and her work.

The first proof of this was her seemingly accidental meeting with Father Dubourg,[1] at whose earnest per-

Mr. Felicky & his brother	$400
Mrs. Stovitin	200
Doct^{r} Post	200
Mrs. Scott	200
two Mr. Wilker of this place	250 or three I forget which. I know it will give you pleasure that this poor but happy woman has a provision, yet sho^{d} be glad you wo^{d} not mention it, until Mrs. Seton writes you on the subject.

Most respectfully yrs.

Joanna Barry.

[1] Transcript of letter as above. (Mrs. Seton to Archbishop Carroll.) Nov. 26, 1806.

Rt. Rev. Bishop Carroll,
Baltimore.

26th Novb^{r} 1806

Dear & Reverend Sir,

Trusting to the indulgence you have already shown me and the interest you have so kindly expressed for my dear little children I must trespass a few moments on your precious time and beg your direction in a case of the greatest moment to my happiness here, & my eternal happiness.

Accidently meeting Mr. Dubourg as he passed thro' Nyork he entered into conversation with me respecting my little Boys and my intentions for them — I told him Mr. Felicchi's earnest wish was to place them at Montreal & mentioned also that he had given me a distant hope that I might myself, with my little girls be received in a convent there, & perhaps be so happy as to make myself useful as an assistant in teaching, as that employment was (from the particular Providence in which I have been placed) familiar to me, & most suitable to my disposition. This hope which had hitherto been but as a delightful dream to me and appeared too much happiness for my earthly pilgrimage Mr. Dubourg brought in the nearest point of view, and has flattered me with the belief that it is not only possible but may be accomplished without difficulty.

My situation since I had the happiness of seeing you is very, very painful as it respects all my connections. One part of them never suffer even their Children to speak to me or mine — the other, tolerate my coming in their doors as a favour — Mrs. Duplex is totally separated from me — and I should return *Home* without a breakfast from my dear Church if Mrs. Barry or Mr. Hurley did not open their doors & hearts to me — and this for refusing the unreasonable request to persuade my Sister Cecilia to relinquish the Catholic Faith after she was united to the

suasion she went to Baltimore and there began what proved to be the foundation of the American Daughters of Charity[1] and of the great Catholic School System.[2]

Church — and then receiving her under my roof after their Solemn Avowel that She should never re-enter theirs, or be suffered to see any one of her family again — I know that you will be very much pained by these circumstances — but I assured you I would do every thing for Peace, & have yielded every point that was possible consistent with *my Peace* for the hour of Death — and for that hour my dear Sir I now beg you to consider while you direct me how to Act for my dear little Children, who in that hour, if they remain in their present Situation, would be snatched from Our dear Faith as from an Accumulation of Errors, as well as misfortune to them. For myself — certainly the only fear I can have is that there is too much of self-seeking in pleading for the Accomplishment of this object which however I joyfully yield to the Will of the Almighty, confident that as He has disposed my heart to wish above all things to please Him, it will not be disappointed in the desire whatever may be his appointed means — the embracing a Religious life has been from the time I was in Leghorn so much my Hope & consolation that I would at any moment have embraced all the difficulties of again crossing the Ocean to attain it, little imagining it could be accomplished here — but now my children are so circumstanced that I could not die in Peace (& you know dear Sir we must make every preparation) except I felt the full conviction I had done all in *my power* to shield them from it — in that case it would be easy to commit them to God —

If you had received the packet of thanks & acknowledgments my *heart* has written to you my dear Sir in overflowing gratitude for your Goodness to my Darling Boys you would acquit it of any omission in the most affectionate respect to you — and very very often in the intention of transcribing it the idea of intrusion on your sacred time which I knew from Mrs. Barry was burthened with Correspondants, deterred me.

Mr. Barry will no doubt tell you every particular of his family I passed a very cheerful hour with them this morn, their spirits are at least more composed, tho' really it appears from Mr. Barry's Situation new trials are preparing for them — dear Ann I fear has already the most painful presentiment — your friendship & affection seems to be their only earthly consolation.

I am most gratefully dear Sir,

Your Obedient Servt

M. E. A. Seton

You will be pleased to hear Mr. Filicchi is safe in London & mentions Mr. Tisserant is well. I have letters from them both — Mr. Tisserant's some weeks ago, Fillicchy's of much later date.

[1] Mr. A. Filicchi desired Mrs. Seton to go to a convent in Montreal, but Fathers Cheverus, Matignon, Dubourg, and Tisserant did not sanction this plan. They had foreseen the need in this country of a society of women who, while seeking especially their own sanctification, would devote themselves to the young in schools, asylums, and similar institutions. Seton, *op. cit.*, p. 45.

[2] Burns, Rev. J. A., C.S.C., Ph.D., *Letter*, Archives of Mount St. Joseph, O.

In explaining his project to Mother Seton, Father Dubourg stated, "We wish to found a school for the promotion of religious instruction for those children whose parents are interested in that point."[1] When Bishop Cheverus and Rev. Dr. Matignon were notified, they expressed their hearty approbation and Bishop Cheverus wrote, "Such an establishment would be a public benefit for religion. We infinitely prefer it to your project of retreat in Montreal."[2] Father Dubourg was not anxious for Mother Seton to have a large school at once. He said, "The fewer you will have in the beginning, the lighter your task and the easier it will be to establish that spirit of regularity and piety which must be the mainspring of your machine. There are in the country enough and perhaps too many mixed schools, in which ornamental accomplishments are the only object of education; we have *none* that I know, where their acquisition is connected with and made subservient to *pious* instruction and such a one you certainly wish yours to be."[3]

He then entered into details about the maintenance of the institution and the probability of attracting other ladies to join her and expressed his willingness to give a lot on the Seminary grounds for the building. Under his guidance she began her preparations to leave the home of her childhood. The day before she left New York, she received from him these encouraging words: "I remain more and more satisfied that even were you to fail in the attempt you are going to make, it is the will of God you should make it, so great is the number of circumstances concurring

[1] White, *op. cit.*, p. 220. Dr. Matignon wrote, "You are destined, I think, for some great good in the United States." *Ibid.*, p. 213.

[2] White, *op. cit.*, p. 221.

[3] White, *op. cit.*, p. 222.

in its favor. Among many I cannot help being struck at the unanimity of all your friends, both worldly and spiritual, in recommending and encouraging it and particularly at the eagerness with which every member of our Community [Sulpician] has received the overture I have made them on the subject. There is not one of my respected brethren but anticipates the greatest advantages from the proposed institution and is ready to promote it to the full extent of his powers. Let us, then, place our whole confidence in Him Who chooses thus to make us know His Holy Will and be ready to meet with joy every contradiction or ill success which might attend our compliance." [1]

Buoyed up with the bright prospect before her and strengthened with the knowledge that she was acting according to the "Will of her Heavenly Father," Mother Seton with her three daughters embarked in a packet for Baltimore on June 9, 1808, just a year after Robert Fulton had made his first steam voyage from New York to Albany in the "Clermont." She reached Baltimore Wednesday night, June 15th, but remained on the boat until morning, when a carriage conveyed herself and little children to St. Mary's Chapel,[2] where the Feast of Corpus Christi was being celebrated and the church attached to the Seminary was being dedicated to God's service. The splendor of the ceremonies and the affectionate welcome given her almost overpowered the grateful soul of Mother Seton. A few days later, she went to Georgetown and brought her two sons to St. Mary's College, where they continued their studies and had the advantage of her motherly watch-

[1] White, *op. cit.*, p. 223.

[2] Memorial Volume of *St. Mary's Seminary of St. Sulpice, 1791–1891*, p. 36.

fulness and training. Her conversion as well as her removal from New York under such painful circumstances, together with the desire to open a school in Baltimore, attracted the interest of many, and persons of the first rank in society called upon her to offer their tribute of respect. Among these was Colonel John Eager Howard,[1] who during his visit renewed an old friendship and offered her a home in his elegant mansion, promising likewise to educate as his own her sons and daughters. She appreciated this generosity and testified her deep gratitude, but told Colonel Howard "she had not left the world for the purpose of entering it again." She wished to dispense with the visits of sympathizing friends and admiring acquaintances, but her directors advised her not to forget, through love of recollection and retirement, the duty she owed to those who were interested in her welfare and in that of her new establishment. Her great delight was to entertain the members of the clergy, who proved warm and efficient friends, and who regarded her as an instrument in the hands of God for advancing the interests of His Church.

Bishop Carroll especially honored her with his friendship and showed paternal kindness to her and her little family. The impression made by him on Mother Seton was such that she could never find words sufficiently eloquent to describe his character. In later years a pupil asked her the meaning of benignity. "I cannot give a better definition than you will read in the countenance of Archbishop Carroll," replied Mother Seton. This holy prelate vied with numerous clergymen in showing his appreciation of God's favor to her and she marvelled at the kindness extended

[1] Colonel John Eager Howard was Governor of Maryland from 1788–1792.

to her on all sides. She wrote to a friend, "I find the difference of situation so great that I can scarcely believe it is the same existence." "On every countenance is the look of peace and love." With alacrity she wrote of this change to her friends in Leghorn and beautiful expressions of love and appreciation came to her in reply, with the ever insistent warning "not to hesitate in presenting to them her material needs." They ascribed to her prayers great success in business at a time of general stagnation and even threatened "a withdrawal of friendship," if she did not freely call on Murray and Sons, their financial agents, for the furtherance of her work. In September, 1808, she opened her boarding school for young ladies and admitted only the children of Catholic parents, the main object of her institution being to impart a solid religious instruction, thus leading young hearts to the love and practice of virtue. Her pupils said morning and evening prayers in common, recited the Rosary together, and assisted at daily Mass. The course of studies embraced the usual branches of a young ladies' academy: reading, writing, arithmetic, geography, history, plain and fancy needle work, and the English and French languages, to which was added Christian Doctrine, which she impressed deeply on their minds.[1] In the hope of soon consecrating herself to God in a regular religious community, she arranged her plan of life accordingly, applying herself only to the duties of her charge and her own spiritual needs. She paid no visits except those of business and charity. She spent much time in meditation, visited the Blessed Sacrament frequently, and received Holy Communion daily; and, as she said,

[1] Burns, *op. cit.*, p. 211; White, *op. cit.*, p. 233 *et seq.*

"experienced delight in the secret of God's Tabernacle where alone safety was to be found, with true liberty and sweet content." Every Friday, she read to her pupils the history of our Saviour's Passion that their tender hearts might be filled with loving gratitude towards their Divine Redeemer.

To the care of Rev. Peter Babade, a Professor in Mt. St. Mary's College, the religious instruction of the pupils was confided, and Mother Seton soon discovered in him a spiritual director to whom she could open her whole heart.[1] He often visited the school and became in truth the spiritual director of the little group. In the spring of 1809, after a week's retreat, which he conducted, some of the children made their First Communion. Mother Seton's transports of joy on this occasion are shown in the following letter to her sister-in-law:

"O Cecil, Cecil, this heavenly day, and the heavenly week that is past — every hour of the week filled with sacred sorrow; and this day, imagine six of us, the girls all in white, as modest as angels, receiving from the hand of our blessed Father Babade our adored Lord. He has been all the week preparing them, and every night our little chapel has resounded with love and adoration. This morning in the subterraneous chapel of the blessed Virgin, in the very depth of solitude, on the tomb of our Lord, he celebrated the adorable sacrifice and dispensed the Sacred Passover. His tears fell fast over his precious hands while he gave it, and we had the liberty to sob aloud, unwitnessed by any, as no one had an idea of our going there.

[1] The Rev. Peter Babade was a member of the Society of St. Sulpice. He was born on June 20th 1763, in Pont-de-Veyle, France. During the French Revolution he was cast into prison on June 20th. As confessor of the Sisters of Charity he inspired them with special love for the Sacred Heart long before the devotion was publicly known.

What a scene! Could you but have shared it! Immediately after, the dear Mr. Dubourg came down and said Mass of thanksgiving, served by our Father Babade, whose gray hairs looked more venerable than can be expressed. Every night we have *Benediction.* Imagine twenty priests, all with the devotion of saints, clothed in white, accompanied by the whole troop of the young seminarians in surplices also, all in order surrounding the Blessed Sacrament exposed, singing the hymn of the resurrection. When they come to the words 'Peace be to all here,' it seems as if our Lord is again acting over the scene that passed with the assembled disciples." [1]

Her sisters-in-law Harriet and Cecilia received the news of her happiness and success with deepest gratitude. Cecilia, already a convert, longed to be with her "soul's sister," and although she suffered unnumbered affronts from relatives and friends, she remained steadfast and gained strength from Mother Seton, to whom she poured forth all the trials of her soul. What comfort such words as the following must have brought her, "Yes, my Cecilia, favored by Heaven, associate of angels, beloved child of Jesus, *you* shall have the victory, and He the glory. To Him be glory forever Who has called you to so glorious a combat, and so tenderly supports you through it. You will triumph for it is Jesus who fights, not you, my dear one." [2] Father Babade and Father Dubourg recognized in the beautiful letters of Cecilia Seton the higher call of the Holy Spirit and felt she would soon follow Mother Seton in the hallowed path of religion.

Miss Cecilia O'Conway, "Philadelphia's First Nun," on December 7, 1808, joined Mother Seton in Baltimore and was known as Sister Veronica. She

[1] White, *op. cit.*, p. 225. [2] *Ibid.*, p. 241.

had made preparation to enter a convent in Spain when Father Babade told her of Mother Seton's foundation and her father took her himself to Baltimore — "a child whom he consecrated to God." Miss O'Conway was of great assistance in the Academy on account of her finished education and knowledge of several languages, having belonged to a family of noted linguists. [1]

Fathers Babade and Dubourg, feeling that Providence was arranging for a numerous band of spiritual daughters to gather around Mother Seton, requested

[1] *American Catholic Historical Society*, Vol. V, Records, Sara Trainer Smith; *Ibid.*, Vol. X, p. 294:

"The founding of the American Sisters of Charity shows in a striking manner the wonderful ways of Providence. Slowly and silently had God quarried the pillars of his temple; strongly and carefully had he forged the bands that were to hold the timbers together: for his house was to be a great structure that would endure forever. He guided the footsteps of Elizabeth Seton out of the most luxurious environments through sorrow and tribulation into a Catholic atmosphere in Italy so that she might be prepared for the work which was in store for her. He led the unbaptized Cecilia through dangers and vicissitudes to the baptismal font in New Orleans, kept her under Catholic influences, with Ursuline convents at New Orleans and Havana as object-lessons of convent life and inspiration for her own vocation, and brought her back to Philadelphia to await the call to her chosen field of labor. He brought Father Dubourg from San Domingo and Fathers Babade and Dubois and Matignon from Europe, all driven from their homes or their chosen fields of labor by the spirit of evil and placed them where they could best help along his elected work. He raised strong friends and financial supporters for Mrs. Seton in the brothers Filicchi in Italy and he struck down Samuel Cooper in Paris, as he had stricken down Saul of old, to open his eyes to the truth, and led him to the knees of Father Dubourg to offer his wealth for the founding of some educational institution, at the very moment when Elizabeth Seton knelt in the same church, preparing for confession and resolving to speak to Father Dubourg about her project of devoting her life to the education of children under the special blessing of Mother Church. How wonderful the workings of Providence, when we can contemplate them in the relation of cause and effect! How edifying and inspiring must have been the birth of the community for the founding of which all these miracles of grace had been worked by Almighty God! No wonder O'Conway wrote home to his wife: 'Ah, my Rebecca, if you and my poor family could have shared with me the happy scenes that I have assisted at here, how much it would add to what I have enjoyed!'"

her to recite often the words of the Psalmist, "Who maketh the barren woman to dwell in a house the joyful mother of children." They were the more firmly convinced of God's will in this regard when Mr. Cooper, a convert, then a student at St. Mary's Seminary, expressed a wish to give his property for charitable purposes. It happened that both converts, Mother Seton and Mr. Cooper, assisted at the same Mass in St. Mary's Chapel. Both had the same desire to give themselves to God and the service of the poor. After Holy Communion Mother Seton prayed, "Dearest Saviour, if you would give me the care of poor little children, no matter how poor!" Then seeing Mr. Cooper kneeling before her, she continued, "Mr. Cooper has money; if he would only give it for the benefit of poor little children to know and to love you!" Mr. Cooper at the same time was whispering his desires into the Sacred Heart of Jesus and wondered if Mrs. Seton would accept the responsibility. Mr. Cooper called on Father Dubourg after Mass and revealed his desires, Mother Seton at the same time awaiting her turn to do likewise. The zealous clergyman and wise minister of God was struck at this coincidence and recognized the inspirations of the Holy Spirit in both chosen souls, but he advised them to reflect seriously on the subject for a month without conferring with each other and then acquaint him of their decision. They came to him with no change of sentiment and he, knowing that God's Providence in behalf of the American Church was clearly indicated, approved of their designs and informed Bishop Carroll, who gave it his hearty approval and blessing.[1]

Many persons wished the new establishment to be

[1] White, *op. cit.*, p. 245.

located in Baltimore, but Mr. Cooper insisted that Emmitsburg was an ideal place for a convent.[1] Father Dubourg immediately went to Emmitsburg and bought a site about a half mile from the village. On it was a small stone house still in existence. Father Dubois, who was afterward so deeply interested in the Society of the Sisters of Charity, was pastor of several parishes in Frederick County and president of a school recently opened, the beginning of Mount St. Mary's College, the companion institution to St. Joseph Academy, Emmitsburg, for more than a century.

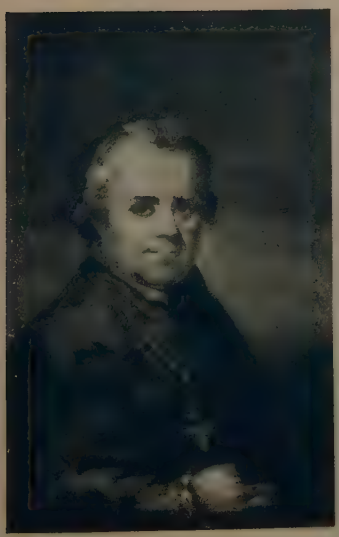
The Bishop of Boston, afterward Cardinal Cheverus,[2] one of Mother Seton's spiritual directors, through the medium of letters, hearing of the progress of her work, wrote her April 13, 1809: "How admirable is Divine Providence! *I see already numerous choirs of virgins following you to the Altar. I see your holy order diffusing itself in the different parts of the United States, spreading everywhere the good odor of Jesus Christ and teaching by their angelic lives and pious instruction how to serve God in purity and holiness. I have no doubt, my dear Sister, that He Who has begun this work will*

[1] Mr. Cooper, a native of Virginia engaged in maritime pursuits, had travelled over a great part of the world. During a dangerous illness in Paris, he was inspired to read the Holy Scriptures and was very deeply impressed by the history of our Saviour, wishing he could have such a friend. He seemed to hear the words, "If you wish me to be your friend, it depends only upon yourself." A Protestant friend advised him to examine the claims of all denominations. This he did, and finally receiving from a Catholic lady a book *L'Ami de la Religion*, he was convinced of the truths of the Catholic religion, and in the autumn of 1807, he entered the Church. His gift to the Sisters of Charity amounted to $8,000.

[2] M. de Cheverus was born at Mayenne, January 28, 1768, and received the Sacrament of Holy Orders at the last public ordination before the revolution in Paris, December 18, 1790. He was made Bishop of Boston in 1808 and was nominated to the See of Montauban in 1823. He, with M. de Quelen, Archbishop of Paris, received in 1830 the highest title which a king of France can bestow, "Commander of the Order of the Holy Ghost," remarkable for being the last conferred by Charles X. He was created Cardinal on February 1, 1836. Walsh, *Life of the Cardinal de Cheverus*. Philadelphia, 1839.

ARCHBISHOP DUBOURG

BISHOP BRUTÉ



CARDINAL CHEVERUS

BISHOP DUBOIS

bring it to perfection." Mother Seton herself felt the same confidence and was now saluted, far and near, as the mother of a new spiritual family. Postulants were petitioning to join her ranks and at each arrival her heart expanded with joy. She wrote at this time: "The scene before me is heavenly. I can give you no just idea of the precious souls who are daily uniting under my banner, which is the cross of Christ. The tender title of Mother salutes me everywhere, even from lips that have never said to me the common salutation among strangers."

Miss Maria Murphy, niece of Matthew Carey, Esq.,[1] of Philadelphia, came in April, 1809, the second

[1] Matthew Carey was born in Ireland in 1760. He received a good education, and when, in his fifteenth year, his father placed a list of twenty-five trades before him and bade him make his choice, he selected the trade of printer and bookseller, much to his father's disappointment. Two years later he published a treatise on duelling, followed by an address to his fellow-Catholics that was so revolutionary in tone as to draw down on its writer the wrath of the British government, and he was forced to fly to Paris. There he met Benjamin Franklin, then representing the United States at Versailles, and Franklin employed him for about a year. Returning to Ireland, young Carey published *The Freeman's Journal*, and afterwards *The Volunteers' Journal*. The latter paper became a power in Irish politics, and to its efforts was attributed, in great measure, the legislative independence of Ireland. Accused of libel, because of an attack on Parliament and the Ministry, he was arraigned before the House of Commons, in 1784, and imprisoned until Parliament was dissolved. When liberated, he sailed for America, landing in Philadelphia, November 15, 1784. He began the publication of the *Pennsylvania Herald* in 1785. Because of a journalistic difficulty with Colonel Oswald, he met him in a duel, January 1, 1786, and Carey was shot through the thigh bone. Among his achievements were his heroic services as a member of the Philadelphia Committee of Health during the yellow fever epidemic in 1793. The same year he founded the Hibernian Society to care for the Irish immigrants. He met William Cobbett in controversy and vanquished him. He published, for six years, a magazine called *The American Museum*. Matthew Carey married Miss B. Flahaven in 1791, and shortly afterwards opened a small bookshop. No citizen of his day was more deeply interested in every public question and movement. Like FitzSimons, he was an ardent Protectionist, and between 1819 and 1833 published fifty-nine pamphlets on the tariff. Numbers of pamphlets and newspapers attest his interest in the questions affecting the United States Bank. His political books, *The Olive Branch, New Olive Branch*, and *Essays on Political Economy*, are regarded as authorities on the political history

postulant. She was called the "Dove" by Mother Seton because of her beautiful disposition.

MARY ANN BUTLER of Philadelphia, sister of Rev. Thomas Butler,[1] a President of the Emmitsburg College and afterwards Professor at the Seminary in Cincinnati, was the third companion.

She entered in May and, a few days later, SUSAN CLOSSY came from New York.

Several ladies in Baltimore and some near Emmitsburg were awaiting the joyful moment of their union with Mother Seton. Her fervor was communicating itself to other chosen souls but a feeling of her own unworthiness predominated in her heart. One day, when conversing with her companions on the probable designs of God in their regard, she became so overwhelmed at the responsibility of her office and her own incapacity that she wept bitterly and, then, throwing herself on her knees, she acknowledged aloud the frailties and humiliating actions of her life even from childhood days exclaiming, "My gracious God, You know my unfitness for this task! How can I teach others who know so little myself and am so miserable and imperfect?" [2]

Father Dubourg, the spiritual director of the little company, felt now the time had come for assuming

of that period. His *Vindiciæ Hibernicæ* is a vindication of his countrymen from the charges of butcheries alleged to have been committed by them in 1641. In 1790 he published the first edition of the Douay Bible issued in the United States. He died in Philadelphia, September 16, 1839. Bennett, *op. cit.*, pp. 435–37.

[1] Reverend Thomas R. Butler was President of Mount St. Mary's Seminary from 1834 to 1838. For two years he was secretary to Archbishop Eccleston and then left for Cincinnati, where he was made pastor of St. Mary's, Hamilton, Ohio. He was Vicar-General for Bishop Carrell from the time Covington was made an Episcopal See, 1853, until his death in 1869, a few weeks after the Bishop's death.

[2] Archives of Mount St. Joseph, Ohio; White, *op. cit.*, p. 253.

the dress and regulations of a religious community. Mother Seton suggested a black habit and short cape similar to a costume she had seen worn by some nuns in Italy. Since her husband's death she had worn a neat white muslin cap with crimped border, having a band of black crepe fastened around the head and tied under the chin. The Sisters adopted the black habit, cape, and white cap on June 1, 1809, and the following day, Feast of Corpus Christi, they appeared at the solemn services in St. Mary's Chapel for the first time in their religious garb.[1] Father Dubourg was overjoyed at the sight of this devoted band of Sisters, which had been formed under his own wise superintendence with the approbation of Archbishop Carroll first Bishop of United States and with the coöperation of his suffragans, a little band which he felt would be the source of great good to religion and society. The congregation of St. Mary's thanked God for being witnesses to this solemn but gladdening spectacle, the first public appearance of the American Daughters of Charity. Mother Seton had been following a provisional rule and had consecrated herself to God by the vows of religion in the presence of Archbishop Carroll. She now placed her community under the protection of St. Joseph, and Father Dubourg, being named ecclesiastical Superior, drew up a formula of observance until the adoption of a permanent rule. The Sisters were exhorted to practise mortification and hours were set apart for study to qualify themselves for the future designs of Providence. Regular hours were appointed for domestic duties and exercises in the school, and stated days fixed for receiving Communion.

Shortly after this, Mrs. Rose White, a widow, and

[1] Shea, Vol. II, pp. 645–54.

MISS CATHERINE MULLEN, both from Baltimore, presented themselves to Mother Seton as members of her religious family. Miss Cecilia Seton had accomplished the longing of her heart to be united to her beloved sister-in-law. On account of Cecilia's weak state of health, her sister Harriet was allowed to accompany her to Baltimore and now, by advice of physicians, both were to spend the summer in the mountains. Emmitsburg being in the mountains, Mother Seton set out on June 21, taking with her in the coach her two sisters-in-law, her little daughter Anna Maria, and Sister Maria Murphy. They reached Emmitsburg the following day. Mother Seton wrote: "being obliged to walk the horses all the way and having walked ourselves, all except Cecilia, nearly half the time: this morning, four miles and a half before breakfast. The dear patient was greatly amused at the procession and all the natives were astonished as we went before the carriage. The dogs and pigs came out to meet us and the geese stretched their necks in mute demand to know if we were any of their sort, to which we gave assent."[1] The cheerfulness shown in this letter was a great comfort to Mother Seton and her companions later on during seasons of desolation and destitution.

The house on the Sisters' land was not ready for their reception; but Father Dubois, President of Mount St. Mary's Seminary, offered them a log house[2] on the mountain above the College and showed them the greatest kindness and hospitality.

This year, 1809, which brought Mother Seton to St.

[1] White, *op. cit.*, p. 256, note.

[2] "Father Duhamel's house." The spot is now marked by a granite cross, the gift of Rev. Dr. Flynn's sister.

Joseph's Vale, by the tender dispensations of Divine Providence, united Father Dubois with the Society of St. Sulpice, and made him eligible as director of the infant community which had been from its beginning under the care of that Congregation. We shall see later that he succeeded Father David in 1811 and labored during fifteen years impressing upon the Community the spirit of St. Vincent de Paul. In 1810, when Bishop Flaget brought the Rules of the Daughters of Charity from France, Father Dubois translated them into English, leaving a margin for such amendments as Archbishop Carroll deemed essential for a community just starting in the United States. He attended to the minutest details and Mother Seton once exclaimed: "Long may our Lord spare him to the community, for who could ever be found to unwind the ball as he does and stop to pick out every knot." One of the Sisters commenting on this remark of Mother Seton said, "This was not the spirit of our Mother, though she bent herself to it." [1]

Father Dubois was an experienced educator and a thorough student of human nature, and he wrote the regulations for the school in the same detailed manner and touched upon every point relating to the spiritual, moral, intellectual, and physical training of the young. He arranged the order of the day for winter and summer. He warned the Sisters against bias in their judgments of pupils and he instructed those in authority to weigh well all complaints and to decide without prejudice, saying; "Everyone who succeeds others is apt to claim an exclusive talent and to condemn predecessors. My experience is that reformers often do worse than the reformed." Such was the character

[1] Archives of Mount St. Joseph, Ohio.

of the man destined by God to assist Mother Seton in forming the Sisters of Charity for the varied work that coming years and a broad new country had in store for their highest heroism, mental and spiritual.

By giving them their first little resting place on the mountain above the College, he inspired them with confidence in God, filled their hearts with generous gratitude, and produced a willingness to follow his advice.

Harriet Seton, who had accompanied her invalid sister, Cecilia, but who had struggled against the attractions of grace, at length acknowledged its mastery. On the Feast of St. Mary Magdalen, July 22, 1809, between ten and eleven o'clock at night, "stealing up to the church by the light of a full moon, in deepest silence, her arms crossed upon her breast and the moon's reflections full on her pale but celestial countenance, I saw," says Mother Seton, "the falling tears of love and adoration, while we said first the *Miserere* and then the *Te Deum*, which from her childhood had been our family prayers. Descending the mountain, she burst forth the full heart. 'It is done, my sister, I am a Catholic; the cross of our dearest Lord is the desire of my soul; I will never rest till He is mine.'"[1] Harriet was the pride of her family and one of the belles of New York, and Mother Seton knowing from her own experience what she would be compelled to suffer on her return to New York (she was engaged to Mother Seton's half-brother, a non-Catholic) called to her mind the consequences of the step she now meditated. "Yes," said Harriet, "I have examined all this in my own mind. I have weighed well the consequences, and the engagement I have made I will keep, if as a Catholic,

[1] Archives of Mount St. Joseph, Ohio; Seton, *op. cit.*, Vol. II, p. 56; White, *op. cit.*, p. 258.

I am received by those dear friends to whom I am sincerely attached; but I cannot remain a Protestant; and if as a Catholic, I am rejected even by this dear one (showing the miniature of him she had promised to marry) *I must save my soul!*" She was expected to return to New York in July, but, as we shall see later, her home was to be with her sister at Emmitsburg.

The Sisters took possession July 30, 1809, of the "Stone House," the cradle of Mother Seton's community.[1] In a recess at the left hand from the north door, between the corner of the house and window was the chapel. Father Dubourg had an altar erected at the north wall and said the first Mass for the young community. In this chapel the Archbishop administered Confirmation to Harriet Seton, and Father Dubourg here conducted the first retreat of the Sisters of Charity.

Father Dubois came every morning from the College even through the bitter winter colds to say Mass for the community. At the top of the building was a garret, used for a dormitory in which were two windows without glass, over the openings of which were nailed some rough boards to keep out the stormy weather and the strong winds from the Blue Ridge Mountains. It was not unusual for the Sisters to find themselves covered with snow in the morning, and on one occasion nearly two cart-loads of snow were shovelled from their sleeping apartment. During this time the new house, the White House, was under cover, and carpenters were at work. The Sisters were doing their best to live by rule. Sister Catherine Mullen was appointed Housekeeper; Sister Rose, Assistant to Mother; Sister

[1] This house is still standing and all the sacred spots are marked, reminding Mother Seton's Daughters, who visit it as pilgrims, that they have come from a noble ancestry — one which gloried in the Cross of Christ and burned with zeal for souls.

Cecilia, Secretary and School Sister; Sister Sarah, Procuratrix, washer, and baker. The Sisters took turns in cooking and all helped at the ironing. On wash days they took their clothes to the creek early in the morning, and remained all day, without a board to stand on or any shelter excepting the trees beneath which they placed their tubs. There was no water at the house, or any accommodation whatever. If rain came while they were at the creek, they carried the clothes wet to the house. To this house came Mother Seton, her two sisters-in-law, three daughters, and three members of her community. Two postulants, SARAH and ELLEN THOMPSON from Emmitsburg, had entered lately. The Sisters from Baltimore had started for their new home on the same day, July 30, and reached St. Joseph's Vale on the Feast of St. Ignatius, July 31. There were nine persons in the little party and the journey was made in a wagon partly filled with furniture and baggage. Mother Seton's two sons were among the travellers and all received a most affectionate welcome from her, who was to be the support and guide of so many chosen souls.

The community at this time numbered ten Sisters:

Mother Seton,	Veronica Cecilia O'Conway,
Maria (Burke) Murphy,	Susan Clossy,
Mary Ann Butler,	Rose White,
Catherine Mullen,	Sarah Thompson,
Ellen Thompson,	Cecilia Seton.[1]

The Sisters arose at five o'clock in the morning and after prayer and meditation until half past six, they assisted at Mass, reciting the first part of the Rosary on their way to the Chapel and the second after entering. At nine o'clock they made the Act of adoration of the Sacred Heart and attended to their various duties until

[1] White, *op. cit.*, p. 260, note.

a quarter before twelve, when they devoted fifteen minutes to examination of conscience, prayer, and reading of the New Testament. During dinner, one of the Sisters read a portion of the Holy Scriptures. After recreation, at two o'clock, there was a reading from the *Following of Christ*, praying, and work until five, then a visit to the Blessed Sacrament and recitation of the third part of the Rosary. At supper the *Spiritual Combat* was read. After the recreation, at half past eight o'clock, there was spiritual reading followed by prayers; then the community retired.[1]

A spiritual retreat, their first, was opened August 10, by the Superior, Father Dubourg. He brought home to his hearers most eloquently and impressively the great truths of religion and the motives of Christian perfection. Besides the daily exercises prescribed for the Sisters, they were exhorted to employ themselves in offices of charity and in the corporal and spiritual works of mercy. Among their spiritual duties mental prayer was to be considered of prime importance and they were urged to perfect themselves as far as possible in the holy art of conversing with God and to remember that recollection and detachment are the two principal dispositions necessary for successful meditation. Next in importance were spiritual reading and examination of conscience. There was private reading in addition to the spiritual lecture in common and, once a week, they met for a conference on spiritual matters. Father Dubourg thought there was danger in frequent Communions in a body and emphasized the necessity of arousing the proper dispositions for receiving Holy Communion often.

[1] White, *op. cit.*, p. 262; *Records of the American Catholic Historical Society*, Vol. V, p. 436.

Charity was the reigning virtue in this favored valley of St. Joseph, their director urging the Sisters as the Beloved Disciple had done, until the day of his death: "My little children, love one another." Class work began with the two boarders from Baltimore and Mother Seton's three daughters. Charity to the sick was exercised almost immediately, since fever broke out in the neighborhood of Emmitsburg and the Sisters hastened to the relief of the sufferers.

Father Dubois celebrated Mass daily in the little Chapel and on Sunday, after early service at St. Joseph's, he officiated either in the village church or in that on the mountain. The Sisters attended the late service, decorated the sanctuary, and performed the duties of the choir. After the morning ceremony, the Sisters and the young ladies assembled at the "Grotto," a romantic part of the mountain a little above the College, where there was a crystal stream which flowed down the hill, and above were huge moss-grown rocks projecting over a ravine in which there was dense foliage with flowers of various hues. The hand of piety, had planted here a cross and erected an image of Mary, Help of Christians. In this beautiful natural shrine Mother Seton and her little band would partake of their simple repast after invoking God's blessing and reciting the "Canticle of the Three Children."

In going to the mountain church, which they did for years in summer and winter, they had neither road nor bridge, and when the creek was high, they had to cross the stream on horseback. In rainy weather Father Dubois always sent a horse to the creek, and the Sisters would take their turns riding across, the eldest Sister standing near the oak tree in the rain until all had passed over. They wore no shawls in those days, and

had no umbrellas. Two candidates from New York were received at the Stone House, and, as the place was very much crowded, it was decided to have Sisters Sarah, Catherine, and Rose sleep in an unfinished room in the new house. Often they would rise at two or three o'clock, and start for the Chapel thinking it time for morning prayers. When it rained heavily they could not leave the house as the ground was muddy and roughly ploughed. One would manage to reach the community house and return with something to eat. Spinning wheels in the new building kept them busy during their imprisonment.

Christian mortification was a characteristic feature of these first Sisters of Charity as is shown in a letter written by Mother Seton. "So earnest is every heart that carrot-coffee, salt pork, and butter-milk seem, yet, too good a living"; and describing a Sister who had been reared in great luxury, she said; "She is making fine progress in the paths of penance and drinks carrot-coffee with as good grace as if she had been used to mortification all her life and takes dry bread at breakfast as if it was really her choice. Besides, her eloquent tongue has a continual embargo on it, except at recreation, and this is no small penance you may suppose to us all."

The Community was often very destitute and frequently knew not whence the next meal would come. On Christmas-day, the Sisters considered themselves fortunate to have smoked herrings for their dinner and a spoonful of molasses for each. Their residence was too small for them to conduct a school large enough to give them means of support and the revenue of the institution was used for the purchase and improvement of their property. Mother Seton rejoiced in

these opportunities of sharing in the cross of Christ. Often, as if in transport, she would exclaim with arms extended towards Heaven: "O my Sisters, let us love Him: let us ever be ready for His Holy Will. He is Our Father. Oh, when we shall be in our dear eternity, then we shall know the value of suffering here below!" [1]

Harriet Seton, from the day she listened to God's voice in her heart, ceased not to prepare herself to receive Him in the sacrament of His love. The Feast of Our Lady of Mercy, September 24, was the day of celestial gladness to her and to the whole sisterhood; but who can picture the grateful joy of Mother Seton's heart? As soon as the news reached New York, Harriet was besieged with reproachful letters from friends and learned communications from ministers of various churches. Mother Seton's "siren voice" was blamed for the "dreadful mischief" and censure was heaped upon her dear head.[2] Harriet Seton had looked forward to the "supernal prize" and having conquered self and worldly considerations, she was ripe for Heaven. The fall and winter of 1809 were very severe on the little band so poorly sheltered in such an inconvenient house. Bishop Carroll writing to Mother Seton in November expressed his fears concerning their unprotected state and said; "I cannot reflect with patience on your situation and that of your dear Sisters for this Winter — I trust and hope that not any of you may get your deaths." For several months indeed St. Joseph's was an infirmary. William Seton, attacked by nervous fever at college, was sent to his loving mother to be nursed. The scant accom-

[1] Archives of Mount St. Joseph, Ohio.

[2] Seton, *op. cit.*, p. 63 *et seq.*; White, *op. cit.*, p. 267.

modations of the house made it impossible to furnish the patient with necessary rest and remedies, and he became so ill that the last rites of the Church were administered to him, and his Aunt Harriet made the shroud for his burial. It was God's will to spare the boy, and the garment prepared by his Aunt Harriet very soon enveloped her own precious body, but lately the tabernacle of the Lord of Hosts.

Sister Cecilia Seton was also sick and when Harriet Magdalen was taken ill in December, both occupied the room next to the chapel, in which there were only two cots. The other Sisters slept on the floor. Mother Seton rested on the floor with Rebecca and Josephine in the room occupied by her two sisters-in-law. During Mass the door would be left open for the spiritual benefit of the two dear invalids who would also receive Holy Communion very often. The people of Emmitsburg would come to Mass early on Sundays and Rev. Mr. Cooper, a seminarian at the time, often served the Mass. What an edifying sight! Old, young, sick, and well, all crowded around the simple altar and the sick beds. Shortly before Harriet's death she had a night of burning fever and had broken her fast, but when Communion time came she eagerly watched the priest, forgetting in her delirium that she might not receive her Beloved. When the priest turned to the tabernacle, and, placing the ciborium in it, closed the door, she began to speak in her sweet voice so plaintively and tenderly to her Jesus of her great disappointment that all present were moved to tears. The beautiful dispositions of her soul were shown all through her illness. Her devotion to the Blessed Sacrament was most tender, her last act of consciousness being an effort to join the Sisters in a hymn at

Benediction. She died December 22, and Cecilia, who was lying in the bed next to her, asking to be raised, leaned over and kissed her, thanking our Lord that He had taken her to Himself. She was placed in the very spot she herself selected in the "Woods." During the previous summer Mother Seton had invited the Sisters to go with her to select a place for a cemetery. Miss Harriet Seton was with them. Some designated one spot, some another. Miss Harriet noticed a large oak tree before her and having in her hand an apple, she playfully tossed it against the tree saying aloud, "This is my spot." It was a prediction. In a few months she reposed there,—the first to sleep in St. Joseph's Valley.[1] Mother Seton sorrowed for her dear one but not without consolation as Rev. Anthony Kohlman S.J., who was then in New York, wrote her on January 17, 1810, "You are happy enough to take your many trials in that light in which the saints considered them, as great favors of your Divine Bridegroom." Father Cheverus wrote to her also, on January 24, 1810, "What a happy death! May my last end be like hers. She who loved much became in a moment a saint and a friend of Jesus. I look upon your trials, difficulties, etc., as the stamp of divine favor and protection upon your establishment. Remember St. Theresa and St. Francis de Chantal. Like them, I hope you will become saints and the mothers of saints."

Mother Seton received similar holy communications from Bishop Carroll and other members of the clergy, and a very striking letter from Rev. John B. David who had been but recently appointed ecclesiastical Superior of the sisterhood. He wrote to her on December 28, 1809:

[1] Archives of Mount St. Joseph, Ohio.

"Crosses, privations, and afflictions seem to be the lot which our Blessed Lord has appointed for your soul. Courage, my dear Mother, these are the precious jewels with which the Divine Spouse is pleased to adorn His bride. They are the most valuable earnests of His love and the sweet pledges of His liberalities. Our dear Harriet is not dead, but lives to her God. In lamenting her loss to us, I cannot forbear looking upon her death as a happy event for herself: from what storms and dangers is she not delivered! Perhaps God foresaw that, if she had lived, the persecution and allurements of a wicked world would have shaken her constancy and caused her to forsake her good resolutions. Let us adore the inscrutable, but always wise and merciful ways of Providence and let us more than ever convince ourselves that Jesus wishes to be the sole possessor of our hearts, and would have His spouses above all others to abandon themselves with perfect resignation into His Hands, casting away all anxious cares, leaving entirely to Him the choice of the good or evils that are to befall them."

The loss of dear ones was a severe cross to Mother Seton. Many other trials were awaiting her in the very near future; but her feet were planted firmly on "The Rock" and Christ Suffering possessed her heart.

CHAPTER II

THE "WHITE HOUSE" — FIRST STUDENTS — BISHOP FLAGET AND FATHER DAVID — MOTHER SETON'S DIFFICULTIES — RULES AND CONSTITUTIONS

1810–1812

ON the 20th of February, 1810, the Sisters moved into part of their dwelling, a log house of two stories fronting to the south, the main entrance being in the centre of the building. At the east end was a kitchen and on the west side was another addition which contained the sanctuary and sacristy, and had an apartment at one end where strangers might assist at the Holy Sacrifice of the Mass. The choir where the Sisters heard Mass was in front of the altar and by means of a folding door could be opened into the sanctuary or separated from it. When the Blessed Sacrament was conveyed from the little stone house a procession of the Sisters was formed and Father Dubois carried the Blessed Sacrament to the new tabernacle with all possible solemnity, every heart uplifted in joyous hymns and praise. The procession was headed by Sister Veronica with a bell and a cross. Father Dubois carried the Ciborium, and Mother and the Sisters followed. Sister Sarah supported the invalid Sister Cecilia Seton. There were no rich decorations in the little chapel but all virtues exhaled sweetest fragrance and made it a delight to Him "Who loves to dwell with the children of men." A picture

of our Saviour, which Mother Seton had brought from New York was hung over the altar, while on either side of the tabernacle stood her own little silver candlesticks with some wild laurel and a few artificial flowers. In front of the altar was inscribed those significant words of our Saviour, "This is my command that you love one another."

The school was opened February 22, and many pupils attended from the village and surrounding country. Mother Seton placed her Community in a particular manner under the patronage of St. Joseph, the special protector of those charged with the care and instruction of youth, and desired that the solemn invocation of the Divine blessing should take place on his feast. The first High Mass sung in the large chapel was celebrated for this reason on March 19, 1810.

Cecilia Seton's health was fast declining but her soul was growing richer in merit with every pain and privation. Her beautiful letters are the expression of a soul marvellously pure and perfect. By the advice of physicians she was taken to Baltimore early in April. Mother Seton, a Sister companion, and Anna Maria Seton accompanied her. Before the end of the month, she had passed to her eternal reward. Her body was conducted by a procession of the clergy and a concourse of admiring friends and acquaintances to St. Mary's Chapel, where a Solemn Mass of Requiem was celebrated for the repose of her soul. After the ceremony, Mother Seton and companion with Rev. Father Clorivière went immediately to Emmitsburg to lay all that was mortal of the beloved Cecilia in their last resting place, the "little woods" of St. Joseph's Valley, April 30, 1810.[1]

[1] Seton, *op. cit.*, Vol. II, p. 84; White, *op. cit.*, p. 279.

Writing at this time to a Protestant friend, Mother Seton said, "Dearest Harriet and my angel Cecil sleep in the woods close beside me. The children, and many of our good Sisters to whom they were much attached, have planted their graves with wild flowers, and the little enclosure which contains them is the dearest spot to me on earth. I do not miss them half so much as you would think, as, according to *my mad notions*, it seems that they are always around me. At all events, separation will not be long."

On May 14, the first boarders of the Academy, five in number, came from Frederick County, and others followed soon after, so that in June there were forty pupils at St. Joseph's, thirty of whom were boarders. Mother Seton had excellent assistants who took charge of the regular daily curriculum, while she superintended the school, visited the classes, encouraged or reproved, and in every way incited both pupils and mistresses to a lively zeal and ready performance of their duty; in fact she established then what is now called the "practice" or "model" school.[1] Applications for admission to the Community were becoming more and more frequent and Mother Seton felt that the blessing of God was with her work. She directed her best energies, therefore, to the training of the novices. She gave them conferences on a great many subjects but especially on their future work as *religious teachers*. For the Sisters' guidance in the school-room, she wrote

[1] Burns, *Catholic School System*, p. 215. In a letter to the present author Dr. Burns says, "No one can gainsay this — that Mother Seton was really the maker of our parish schools, and that she was evidently raised up by God for this purpose. If she had not come just at the time she came, with her community, it is doubtful if the bishops and priests would have been able to cling to the idea of the parochial school in the face of the tremendous difficulties in the way, chief among which was the lack of Catholic teachers."

rules touching on the minutest details of conduct and intellectual acquirements. Towards the end of May, 1810, she comments in a letter on the difficulties of her foundation: "You know the enemy of all *good* will, of course, makes his endeavors to destroy it, but it seems our Adored is determined on its full success, by the excellent subjects he has placed in it. We are now twelve and as many again are waiting for admission. I have a very, very large school to superintend, every day, and the entire charge of the religious instruction of all the country round. All apply to the Sisters of Charity who are night and day devoted to the sick and ignorant. Our Blessed Bishop intends moving a detachment of us to Baltimore to perform the same duties there. We have here a very good house, though a log building, and it will be the Mother House and retreat in all cases, as a portion of the Sisterhood will always remain in it to keep the spinning, weaving, knitting, and school for country people regularly progressing. Our Bishop is so fond of our establishment that it seems to be the darling part of his charge: and this consoles me for every difficulty and embarrassment. All the clergy in America support it by their prayers, and there is every hope that it is the seed of an immensity of future good. You must admire how our Lord should have chosen such as myself to preside over it, but you know He loves to show His strength in weakness, and His wisdom in the ignorant; His Blessed Name be adored forever. It is in the humble, poor, and helpless He delights to number His greatest mercies and set them as marks to encourage poor sinners." [1]

Bishop Cheverus of Boston and Bishop Egan of Phil-

[1] White, *op. cit.*, p. 280–281.

adelphia called at St. Joseph's in November, 1810, and were greatly moved by the fervor of the Sisters, while the Community felt honored and encouraged by the visit and benediction of the holy prelates. When the Bishops reached St. Joseph's, a Sister went to Mother Seton and told her there was some one in the ironing-room asking for her. Mother repaired thither at once and learned the names of her guests. As soon as Bishop Cheverus made himself known to her she fell on her knees, seized his hands which she bathed with her tears, and remained kneeling for more than five minutes without being able to utter a word. He spent the day with the Sisters and made them very happy, speaking to them as if they were his children. He said "Dinner Prayers,"[1] read the Gospel, "What went ye out into the desert to see," and made his visit an unforgettable event. Mother Seton had a tender remembrance of it and the Bishop also seems to have treasured it for a little card sent by him says: "The Bishop of Boston sends his thanks and respects. Never will he forget and he begs not to be forgotten in the prayers of his dear Sisters." Mother Seton wrote the date at the bottom

"*St. John of the Cross, November 24, 1810.*"[2]

To Mother Seton the coming of Bishop Cheverus was a joy inexpressible. Even before her conversion, through the influence of Mr. Filicchi he had shown his friendship for her, and since her entrance into the Church he had aided her by his advice in all important matters. In his correspondence with her he had shown also great interest in herself, her children, and her community, but she had never met him before.[2]

[1] Special prayers which follow the particular examen at 11:45 A.M. daily. A portion of the Gospel is always read.

[2] Archives of Mount St. Joseph, Ohio.

On the resignation of Father Dubourg, Rev. J. B. David was appointed Superior. He had come to the United States in 1792 with the Reverend Fathers Flaget and Badin, and, on the way over, he studied the English language. Bishop Carroll gave him charge of a mission in Maryland where he labored during twelve years. He was the first to conduct spiritual retreats for the faithful and found it a very effectual means of reviving piety in his different congregations. He was professor at Georgetown College in 1804, and, in 1806, he was called to St. Mary's Seminary, Baltimore. In the autumn of 1809 he was made Superior of Mother Seton's Community. Excelling in the virtues of obedience and simplicity, he inspired all with a desire for their acquisition, and in his instructions to the Sisters insisted on their practice, saying, "the true spirit of religion is a spirit of infancy which knows no disguise." He also cautioned the Sisters to be very candid in explaining their physical ailments. He was the second Superior appointed for the little Community in its short term of existence, and Mother Seton had learned the inconvenience of frequent changes in that important office. Although each superior, and the spiritual director, who at times discharged the same office were wise and holy, they were not always of the same opinion regarding many things and it was fortunate for Mother Seton that Archbishop Carroll had always taken a lively interest in her establishment and had reserved for himself final decisions in matters of moment. Mother Seton kept him informed of her joys and sorrows, hopes and disappointments. On November 2, 1809, she wrote: "Since you left us, Rev. Mr. Dubourg has been here for some days, and I am not without hope that he will again resume

his charge as Superior — you know there are many reasons why I wish it, and if it cannot be for any length of time, at least until Rev. Mr. David's situation is decided, for you know if he should go with Bishop Flaget we shall have three changes in one year: besides, the temporal management could not be done by him and (under the circumstances) it is very difficult to divide it from the spiritual." [1]

Bishop Flaget, who had been nominated for the diocese of Bardstown in 1808 and had persisted in refusing the honor, now determined to visit France and be relieved of the threatening burden, but a letter of Pope Pius VII was handed to him when he reached Paris in which he was commanded to accept the appointment.[2] Mother Seton had taken advantage of Bishop Flaget's journey to France to request a copy of the Rules and Constitutions of the Daughters of Charity founded by St. Vincent de Paul in Paris in 1633. The Bishop spoke with so much earnestness to the Society in France that some of the Sisters, urged by his zeal, were preparing to come to America to assist the new Community by explaining the rules and duties and the methods of observance. The following is taken from a letter written by Marie Bizeray when she found she could not leave France on account of Napoleon's orders.

"BORDEAUX, July 12, 1810.

MY DEAR SISTERS:

As it is not in my power to leave France, I write for the purpose of proving to you that you are the object of my thoughts. I hope I shall have the pleasure of seeing you in a few months, as the Almighty who calls

[1] Baltimore Diocesan Archives. Transcript in Archives of Mount St. Joseph, Ohio.

[2] Shea, Vol. III, p. 269; Webb, *Centenary of Catholicity in Kentucky*, p. 214, Louisville, 1884; Spalding, *Life of B. J. Flaget*, Louisville, 1852.

you to our holy state, and has inspired me as well as many of my companions with the desire of being useful to you, will not *fail to prepare the way for our departure.* . . . As Monseigneur Flaget will have made known to you the dispositions which his zeal and holy interest for you have awakened among us, I will conclude, dear Sisters, soon to be companions, by assuring you of the sincere and entire devotedness and respect of

Your very humble Sister,
Marie Bizeray,
Unworthy daughter of Charity,
Servant of the poor." [1]

It was not in God's Providence that the French Sisters should help to establish the American Sisters of Charity as it was certainly not Mother Seton's wish, though Rev. John B. David had planned this and other changes which he wished to make in St. Joseph's Valley. Bishop Flaget reached the United States in July, 1810, and gave to Mother Seton a copy of the Rules and Constitutions of the Sisters of Charity in France. A letter written by her to Archbishop Carroll shortly afterwards explains very clearly her feelings regarding the changes contemplated by Father David.

"My most honored and dear Father:

Your much esteemed letter was accompanied by one from Rev. Mr. David, announcing his intentions to give us a retreat immediately, and as there are neither rules arranged, nor his successor appointed, nothing but confusion can be expected from his plan. General confessions (which have already been made to Rev. Mr. Dubois by almost every individual) and a new act of examination in those dear hearts, now quiet and tranquil, will be the consequence of a retreat whenever it takes place, — and why should it be agitated before the regulations are made which are hereafter to bind them, and why should they be made

[1] White, *op. cit.*, pp. 295–96.

by a superior on the point of leaving us, to be revised and probably remodeled by his successor and thereby subjecting us to a new change. I do beg and entreat you as you so much wish our peace and tranquillity not to consent to a retreat until you have given a formal approbation. I would not urge you, my Reverend Father, on the subject if I had not witnessed the effect on the mind of our Sisters when the retreat was proposed at the time of Mr. David's Visitation in the summer and the great disappointment it will cause when they will find there are no more regulations after the retreat than before — and certainly if any are proposed to us without going thro' the necessary discussion & approbation I can never give the example of accepting them. The messenger who takes this letter will also take one to Rev. Mr. David suggesting the inconvenience attending his plan: — if afterwards, it takes place, I must refer all to the Almighty Ruler." [1]

Like all chosen souls, Mother Seton had to bear the interior trials resulting from misunderstandings and she made these known to Archbishop Carroll as early as January 25, 1810. She wrote:

"DEAR AND MOST HONORED FATHER:

St. Joseph's house is almost ready and in a very short time we expect to be settled in it — you know our rules have hitherto been imperfectly observed, but now the moment approaches when *order must be the foundation of all the good we can hope to do*, and as so much depends on the Mother of the community, I beg you to take her first in hand for I must candidly tell you that she is all in the wrong — not *from discontent with the place* I am in, since every corner of the world is the same to me if I but serve our dear Lord, *nor with the intention of our institution*, for I long to be in the fullest exercise of it — but circumstances have all so combined as to create in my mind a confu-

[1] Baltimore Diocesan Archives. Transcript in Archives of Mount St. Joseph, Ohio.

sion and want of confidence in my Superiors which is indescribable. If my own happiness were only in question I should say how good is the cross for me! this is my opportunity to ground myself in patience and perseverance, — and *my reluctance to speak* on a subject, which I know will give you uneasiness, is so great that I would certainly be silent, but as the good our Almighty God may intend to do by means of the Community may be very much impeded by the present state of things, it is absolutely necessary that you as the head of it and to whom of course the spirit of discernment for its good is given, should be acquainted with it before the evil is irreparable. Sincerely I promised you, and really *I have endeavored to do everything in my power* to bend myself to meet the last appointed Superior in every way, but after continual reflection on the *necessity* of *absolute conformity* with him and *constant prayer* to our Lord to help me, yet the *heart is closed* and when the pen should freely give him the necessary details and information he requires, it stops and *he remains now as uninformed in the essential points* as if he had nothing to do with us, *an unconquerable reluctance and diffidence takes place of those dispositions* which ought to influence every action, and with every desire to serve God and these excellent beings who surround me I remain motionless and inactive. It is for you, my most Reverend Father, to decide if this is a temptation or what it is. Mr. Cooper who is on a visit to Baltimore knows many particulars I cannot write, which his interest in our community has made him unavoidably observe and which I beg him to make known to you. If you think proper to make known the contents of this letter to the holy Mr. Nagot, you will do so, but if after consideration of every circumstance you still think things must remain as they are, whatever you dictate I will abide by through every difficulty, continuing at all times and in every situation your most affectionate daughter in Xst. M. E. A. S."[1]

[1] Baltimore Diocesan Archives. Transcript in Archives of Mount St. Joseph, Ohio.

Shortly after entering upon his office, Father David had removed Father Babade, whose spiritual direction both Mother Seton and her companions very much valued. In a letter dated August 6, 1809, she says to Bishop Carroll:

"MY DEAR AND TENDER FATHER:

It was my intention to have written to you on my first arrival at the mountain, but so many things concurred to disappoint and distress me that it was impossible to say anything that would not give you more pain than pleasure. Rev. Mr. Dubois, who is all kindness and charity to us, we begin to get accustomed to, and we also have the consolation of observing in some degree the system which is hereafter to govern us, and no doubt the goodness of our Lord will support us through all our weakness and infirmities. Yet, as you are truly our Father, it cannot be right to conceal from you that both myself and Sisters have been greatly chagrined by a letter received from our Superior, soon after I came here, which required of me, not only myself to give up a correspondence with a person in whom I have the most confidence and to whom I am indebted for my greatest spiritual advantage, but also to eradicate as far as possible from the minds of the Sisters that confidence and attachment they all have for him. Sister Rose and Kitty Mullen are the only persons in the community who have an interest in any other director and, as all the rest are of one heart and voice with respect to Father Babade, it seemed severe regulation, — and with respect to myself it was cutting me off from the advice of the only one of nine different priests I have confessed to from necessity, to whom I ever yet had opened my heart or been able to draw the consolation and instruction so necessary in my situation: but accustomed as I am almost habitually to sacrifice everything I most value in this life, I should have acquiesced quietly, tho' my heart was torn to pieces, but the others could not bear it in the same way. All this, my

dear Sir, has been the source of a thousand temptations, and the enemy of all good has tried us hard you may be sure — added to all, it pleased our Lord to withdraw from me all comfort in devotion and deprive me in a manner of the light of His countenance at the very time the foot of the cross was my only refuge. Now I am going straight on by faith, but if I were to indulge myself instead of rejoicing in the delightful prospect of serving and knowing God in a situation I have so long earnestly desired, death and the grave would be my only anticipation, but you know your child too well to believe any such indulgence is allowed — on the contrary, I abandon myself to God continually and invite all my dear companions to do the same. Today the Superior has given the Sisters a copy of the rule relating to correspondence, which permits every one to write once in two months to the Director they prefer, on subjects of direction which are designated. None of us ever desired anything more and if this had been understood at first, much uneasiness would have been spared, but the Adored Will be done! and do you, our dearest Father, but bless us and pray for us and all will be well. My own troubles will teach me I hope how to comfort others and serve as a payment of some little part of the great debt I owe. May they last until death if good will come from them, only do, do pray for your child and be so good as to promise that you will not speak of the contents of this or any other letter I may write you, that without restraint I may speak to you as to our Lord. Our dear Rose is my treasure — she is truly excellent. Kitty, too, is all goodness. They lay their very heart at your feet, united with that of their unworthy Mother, with dear Cecilia's and all your children.

Can you, will you forgive all this detail? Pity a creature so imperfect. All my hope is that your dear self like our Lord will accept the good will. Always yours with truest respect and affection. M. E. A. Seton."[1]

[1] Baltimore Diocesan Archives. Transcript in Archives of Mount St. Joseph, Ohio.

Archbishop Carroll like many of his colleagues felt that Mother Seton's Community was to play a very active part in the spread of Catholicity through the United States,[1] and he studied every detail regarding it and gave its affairs much prayerful deliberation as we shall see in his letter of approbation. Mother Seton poured into his fatherly ear all her trials and hopes. On September 8, 1809 she wrote:

"My Father in God:

Our Superior has written us the welcome news that we may expect our Father Babade here in a short time, but mentioned that he did not know if you would give him permission to hear the Sisters. How many times since I have begged our Lord to direct me what to do. On one hand I know it may displease you if I say any more on the subject and on the other side my dear girls are continually begging 'O dear Mother, do write the Bishop, he is a father to us and will not deny our request,' but I have put them off until the last few days. My Cecilia is again sick and blistered and, her pains being accompanied by particular depression of spirits, the only consolation I can give her is the promise of writing you to beg in her name and the names of four other Sisters, who desire the comfort and feel the necessity as she does of unfolding their souls to him, that you will allow them the privilege which will insure their contentment and peace — for my part I assure you that if it is not granted to me you will leave a soul so dear to you in a cloud of uneasiness which can be dissipated in no other way. It would seem as if our dear Lord has inspired this confidence in my soul and in those of many others around me for my severe and painful trial, circumstanced as I am — His ever Adorable Will be done, but as He permits us to desire and express that desire to you as our Father, you will not be displeased with me for

[1] Shea, *op. cit.*, Vol. II, p. 647.

again troubling you on a subject on which you seemed already to have made known your intentions.

May I beg as the penitent at your feet that this may not be communicated to any one — if Mr. Dubois should know this request was made his feelings would be hurt and it would answer no purpose."

Again alluding to this subject she wrote to him: "The truth is I have been made a Superior before being initiated — and this must excuse all — being a convert, and very much left to my own devotion how greatly attached must I be to the one who has shown an increasing care for my soul and done everything to enlighten it, and discovered to it the full consolation of our holy faith. In my place, dear Father, you would have experienced my trial, but you would at once have offered it up to God. I am late in seeing the necessity of this measure, but not too late I hope since it is never too late with our good Lord and He can dispose every heart to accommodation — you will see how good a child I am going to be — quite a *little child*, and perhaps you will have often to give me the food of little children yet, but I will do my best as I have promised you in every case. That I am sure of your prayers for my advancement is one of my greatest comforts. All the girls would beg to be laid at your feet if they knew of this hasty scrawl."[1]

Bishop Carroll's first visit to St. Joseph's Valley, October 20, 1809 has already been mentioned. On the following December 14, Mother Seton wrote:

"My dear Father:

A full and particular letter written you by the holy Mr. Nagot would have informed you of all our concerns since you left us: but, unfortunately one of our Sisters taking my pocket to wash without my knowledge, the poor letter with one enclosed to poor Louise was drowned and so spoiled it could not be sent. Since

[1] Baltimore Diocesan Archives. Transcript in Archives of Mount St. Joseph, Ohio.

that time our Cecilia has been at the last extremity and Harriet these last few weeks also confined to her bed, which with the many etceteras of sick Sisters and children has made it almost impossible for me to acknowledge your last most kind favor and thank you a thousand times for the many indulgent expressions it contains.

I have had a great many hard trials, my Father, since you were here, but you, of course, will congratulate me on them as this fire of tribulation is no doubt meant to consume the many imperfections and bad dispositions our Lord finds in me — indeed it has at times burnt so deep that the anguish could not be concealed, but by degrees, custom reconciles pain itself and I determined, dry and hard as my daily bread is, to take it with as good grace as possible. When I carry it before our Lord sometimes, He makes me laugh at myself and asks me what other kind I would choose in the valley of tears, than that which Himself and all His followers made use of? There seems to be no intention of removing us to St. Joseph's this winter. I have refused to give the least sentiment on the subject: there are so many difficulties in staying and dangers in going that unless obliged in obedience I cannot take it upon me. Your favorite Rose and Kitty are very well and even improved in health for sometime past — dear good girls they all take everything as it comes. All the Sisters vie with one another to make light of every inconvenience, — so, surely, the poor Mother must not lose courage. Pray for us, my (our) dear Father, as we do for you continually with the greatest tenderness.

Always most affectionately and devotedly your child in Xst. M. E. A. S."[1]

In a letter of condolence which she penned to him, on January 19, 1810, after speaking of his bereavement, she refers to the death of her sister-in-law Harriet, tells of

[1] Baltimore Diocesan Archives. Transcript in Archives of Mount St. Joseph, Ohio.

the illness of many of the Sisters, and adds: "They are recovering — two have left their chambers, but I really began to think we were all going. I have been sick a few days, but am quite better and we are preparing to make a trial of St. Joseph's house — if it is too cold we must return again. Our moveables are not very weighty. Do you bless us, do you carry us in your heart? I know you do and it is a great, very great comfort to us all." [1]

The Sisters suffered much during the winter 1809–1810, and during the following spring. Even as late as June 15, Mother Seton informed Archbishop Carroll:

"Your paternal heart will be glad to know that all goes quietly here. Mr. Dubois has been named representative of Rev. Mr. Dubourg and is making some exertions for the settlement of the establishment which gives a better appearance to things in general. The masons have nearly finished the lower part of the house but the work falls so heavy on our good Sisters who have stood it out the longest that every one of them now is afflicted with pain in the breast and side — for myself I am almost bent double: *but this I only tell you as our chief Shepherd.* Let all things take their course. Fortunately for us Mr. Dubois never thinks any sickness worth minding until the Doctor gives over and therefore every one keeps up with courage. Our school is very respectable and has increased to forty including the boarders." [2]

Again she wrote November 29, 1810:

"MOST REVEREND AND DEAR FATHER:

Your kind message by Rev. Mr. Duhamel was a most affectionate reproach to me and the Rev. Bishops had told me you had heard I was sick — not so sick

[1] Baltimore Diocesan Archives. Transcript in Archives of Mount St. Joseph, Ohio.

[2] *Ibid.*

tho' as is imagined, being always well enough to be Mother about the house and in the school which is all indeed I am able to do. If now nursing the sick was in question, I should be obliged to be the patient instead of the assistant, but you will be happy to know that boarders come so fast that no one of us has time to be sick and you know how well our dearest Lord fits the back for the burthen — I need not tell you our consolation in receiving the blessed Bishops nor how many benedictions they poured upon us. We have been very sensible of this special favor." [1]

Father David was making preparations to accompany to Kentucky Bishop Flaget, who had not taken possession of his See after his consecration November 4, 1810, because he had no means of defraying his travelling expenses and Archbishop Carroll was too poor to assist him. Friends in Baltimore and other places, learning of the Bishop's poverty, made up a purse, which enabled Bishop Flaget to take Father David and four other ecclesiastics with him to the Blue Grass State. Father David did not resign his charge at St. Joseph's until shortly before his departure in May, 1811.

Hardships, self-denial, humility, charity, and fervor were steadily laying deep and solid foundations for the spiritual structure of the American Daughters of Charity. The rule to guide them was now to receive the careful examination and later the approbation of the head of the Church in the United States.

On December 5, 1810, Mother Seton wrote Archbishop Carroll:

"The Superior desires me to send the Constitutions of the Sisters of Charity which Rev. Mr. Flaget brought

[1] Baltimore Diocesan Archives. Transcript in Archives of Mount St. Joseph, Ohio.

ST. JOSEPH'S HOUSE IN MOTHER SETON'S TIME

MOTHER SETON'S HOUSE ON PACA STREET, BALTIMORE

— as you have now leisure to consider them. They will go by Mr. White who has just sent us your letter for which I thank you a thousand times." [1]

She wrote him again, on March 16, 1811, concerning the health of herself and Sisters and mentioned that Father David had urged Sister Rose to go to Baltimore.

"I imagine," she says, "that the Reverend Superior intends before he goes to establish the house he proposed *without a school* in order to leave this one to me for the exclusive purpose of education, which idea he suggested, when he was last here, to Mr. Dubois. I pray our dear Lord continually to bless all their endeavors for His glory and if he pleases to prolong my life, will be more than contented with the part assigned me here." [2]

On the 13th of May following, she wrote:

"Most Reverend and dear Father:

How unkind must my silence to you have appeared after the kind solicitude of your letter by Rev. Mr. Kenny, but the truth is I was afraid it might have been thought I wrote you on a question which discretion forbade my entering on. Your most valued favor by Mr. Woods now permits me to speak my heart to you as our Lord sees it, and He alone can know with what heartfelt sorrow I look back to that period when, if I did not act contrary to your will, I, in a manner, compelled you, in order to preserve peace, to accede to what your judgment and experience would have denied. The succession of afflictions which have followed this conduct, is my best ground to hope that our Lord has not abandoned me to my own folly and that your patience will not be exhausted by the continual troubles I have occasioned you. And, now, after two years' trial, experience has too well proved how illy I am

[1] Baltimore Diocesan Archives. Transcript in Archives of Mount St. Joseph, Ohio.

[2] *Ibid.*

qualified to meet the views of the Reverend gentlemen who have the government of this house, who require a pliancy of character I would, for some reasons, wish to possess, and may eventually be the fruit of divine grace, but as yet is far from being attained. Your observation that our Reverend confessor has the whole labor of two offices is so true that he often finds himself much embarrassed. Being on the spot he sees things in a different point of view from those who are distant, consequently my mind must often be influenced by his opinion while my actions should concur another way. Rev. Mr. Dubois, an economist and full of details dictated by habits of prudence — Rev. Mr. Dubourg, all liberality and schemes from a long custom of expending. In spirituals, also, the difference is equally marked and their sentiments reflected from their habits. It is easy for you to conclude that between the two my situation would be truly pitiable, but I must abandon it to Almighty God, as it must be a very delicate point for you to decide, and I should be very unwilling to take the responsibility of having influenced you, and I open my heart on the subject only because I believe our Lord requires me to be explicit on it. Rev. Mr. Dubois on one point, has always had my preference as a Superior — he always and invariably recommends me to refer constantly to you, which is not only in the order of Providence, but the only safety I can find for the peace of my mind. How could you have expected, my Reverend Father, that the regulations of the house would have been concluded before the departure of the Rev. Mr. David, since his calculations are turned on the arrival of the French Sisters? What authority would the Mother they bring have over our Sisters (while I am present) but the very rule she is to give them? — and how could it be known that they would consent to the different modifications of their rule which are indispensable if adopted by us? What support can we procure to this house but from our boarders, and how can the reception of boarders sufficient to maintain it accord with their statutes?

How can they allow me the uncontrolled privileges of a Mother to my five darlings? — or how can I in conscience or in accordance with your paternal heart give up so sacred a right? My Annina having no longer the prospect of leaving me to fulfill her unfortunate engagement, and her mind perfectly settled in renouncing the world, tho' not inclined to a religious life, — my duty to her alone would prevent my throwing her in her unprotected state in the hands of the French Mother, or force her to quit the house at the expense of her peace. Even if I had the courage to separate from her, her virtues and exemplary conduct would make it impossible of my will." [1]

It has been customary with many who have written of the affiliation of the Emmitsburg Community in 1851 with the French Sisters to affirm that Mother Seton always wished this union. Mother Margaret Cecilia George who entered Emmitsburg Feb. 2, 1812, always contradicted the statement. The above letter is proof sufficient of Mother Seton's views on this subject and confirms Mother Margaret's testimony. Bishop David encouraged the union, but must have changed his mind regarding the possible benefits, since he did not seek the alliance for the Community which he established in Kentucky about a year and a half after he left Maryland.

To the spiritual troubles which tried the heart and soul of Mother Seton, material annoyances also were added. Towards the close of the year 1811 we find her writing to General G. Harper,[2] son-in-law of Charles

[1] Baltimore Diocesan Archives. Transcript in Archives of Mount St. Joseph, Ohio. Anna was engaged in the spring of 1809 to Chas. du Pavillon, a graduate of St. Mary's College and a native of Guadeloupe. On his return to the West Indies, through his mother's influence, he broke the engagement with Miss Seton.

[2] Robert Goodloe Harper was born near Fredericksburg, Va., in 1765. He served under General Greene during the Southern Revolutionary campaign, studied

Carroll of Carrollton, regarding her embarrassed condition. Mr. and Mrs. Harper were most devoted friends of Mother Seton and her Community and for many years entrusted to them the education of their daughters. After reviewing their situation and showing that the pensions of the boarders were required for the daily maintenance of community and school, she explains to him that the debts contracted for the building must be met and asks him how it can be done:

"Would Mrs. Harper be interested for us or is this an extravagant dream of female fancy? What is our resource? The credit of twenty poor women, who are capable only of earning their daily bread is but small stock, particularly when their flour merchant, grocer, and butcher, are more already in advance than they are willing to afford. If we sell our house to pay our debts, we must severally return to our separate homes. Must it be so, or will a friendly hand assist us, become our guardian protector, plead our cause of humanity, and be a father to the poor? The Reverend Mr. Dubourg has exerted himself continually for us and bestowed all he could personally give. From him we are to expect no more. What shall we do? How dare I ask you, dear Sir, the question?

Dear Mrs. Harper, tell your sweet nieces to look at the price of a shawl or veil, and think of the poor family of St. Joseph's."

Her appeal met with a generous response and the impending danger was averted. Various plans had been proposed for liquidating the debts, among them that Mother Seton should visit the large cities and solicit help. Bishop Cheverus wrote her opposing this last method:

law at Princeton, was elected a member of the National House of Representatives in 1794, and United States Senator from Maryland in 1815. He died January 15, 1825. Three volumes of his speeches at the American Bar have been published as specimens of gifted oratory.

"What if the bare necessities of life were often experienced!" said an old Sister describing those days, "We had little to eat but our appetites were so good everything tasted savory. Our gardener Dedderick, who had to work, got the best of all. I sat by Mother Seton at table and many times she ate my crusts. O she was a lovely woman, dear!" [1]

Father Cooper who had presented the land to the Sisters continued to aid them; his generous hand was ever ready to give. Mother Seton said to a friend, "(Mr. C.) lately sent us a barrel of honey, one of treacle of which we make much use, a box of Smyrna figs; one of raisins; one of prunes; and seventy or eighty yards of pelisse flannel, besides pieces upon pieces of India muslin for underwear — that was a good thought, you must acknowledge. He will never let us want what he can give. We never see him, or even thank him for his pure benevolence. Many strange beings there are in this world, dearest." [2] The only obligation Father Cooper laid upon the Community was for them to regenerate his native State of Virginia. He confidently hoped that Sisters would be sent there and laid this injunction on a Sister who told Mother Euphemia: "Never to refuse Sisters to Virginia; the Sisters must convert Virginia."

Sister Margaret George endeavored to realize this hope when she opened the mission in Richmond.[3]

Mother Seton's remarkable strength of character as well as living faith displayed itself through these years of interior trial. Wherever duty commanded her to go, whatever duty impelled her to say, there she went and expressed her views unflinchingly. Postu-

[1] Archives of Mount St. Joseph, Ohio.
[2] November 22, 1834.
[3] *Ibid.*

lants were asking admission and Mother Seton knowing that the regulations were being discussed by many eminent clergymen, hesitated about receiving candidates until all had been settled. She expressed herself thus to Archbishop Carroll in a letter written on September 5, 1811.

"MOST REVEREND AND DEAR FATHER:

I hasten by a very good occasion to reply to your favor of this morning relative to Miss Nelson for whom we have the utmost interest and concern knowing many interesting circumstances of her amiable disposition from her Sister, who is very much beloved at St. Joseph's — but above all because she is one of your special children. Yet, for the moment and until our future arrangements are more settled or until you see the Rev. Mr. Dubois, perhaps it will be best to suspend the considerations of her admittance. That I am acquainted with most of the circumstances passed of late, you know. You, my most Reverend Father, know also everything that has passed from my first union with this house until the present moment, — temptations, trials, &c, &c. — and now I cast all at the feet of the Adored, placing every consideration and all my concerns in your hands as His representative, to decide my fate. The rules proposed are nearly such as we had in the original manuscript of the Sisters of France. I never had a thought discordant with them. The constitutions proposed have been discussed by our Reverend Director and I find he makes some observations on my situation relative to them, but surely an *individual* is not to be considered where a *public good* is in question — and you know I would gladly make every sacrifice you think consistent with my first and inseparable obligations as a Mother. I shall beg the kindness of Mr. Dubois to hide nothing from you of my dispositions and situation as he knows them and certainly as far as I know myself, they are known to him as to God.

Ever your obedient and most affectionate daughter in our Lord, M. E. A. S." [1]

Archbishop Carroll replied to her September 11, 1811.

"HONORED AND DEAR MADAM:

Shall I confess that I am deeply humiliated at being called on to give a final sanction to a rule of conduct and plan of religious government by which it is intended to promote and preserve, amongst many beloved spouses of Jesus Christ, a spirit of solid and sublime religious perfection? When I remember how many prayers, fastings, watchings, &c. were employed by the holy founders of religious institutions, to obtain light and assistance from the Holy Ghost to render their constitutions and rules adapted to the objects of their pious zeal, I am so sensible of my unworthiness, that I would certainly decline from the task, if I did not entertain a confidence that it may please God to bestow a blessing on the ministerial acts of the ministers of religion, whom he has constituted, to which they are not entitled, if only their private worth were considered. Under this impression, therefore, I shall and do now give my approbation to the constitutions exhibited to me by Mr. Dubois, after they shall receive the alterations suggested to and by him. You will know from him what these are: and it affords me great pleasure to learn that all the material points, on which a difference of opinion was thought to exist, have been given up by Messrs. de St. Sulpice, in their last deliberations. If they had not, I do not think that I should have approved the constitutions as modified in the copy thereof, which has been before me. Mr. Dubois has not exhibited the rules of detail and particular duties of the sisters; but these being matters of which yourselves and your Father-Superior will be the best judges, I commit

[1] Baltimore Diocesan Archives. Transcript in Archives of Mount St. Joseph, Ohio.

you and them with the utmost confidence to the guidance of the Divine Spirit. I am exceedingly anxious that every allowance shall be made not only to the Sisters generally, but to each one in particular, which can serve to give quiet to their consciences, provided that this be done without endangering the harmony of the community: and, therefore, it must become a matter of regulation. I am rejoiced likewise to know, that the idea of any other connection than of charity, is abandoned between the daughters of St. Joseph and the society of St. Sulpice; I mean that their interests, administration, and government are not to be the same, or at least under the same control. This removes many inconveniences for you, and for Messrs. of St. Sulpice. No one of that body but your immediate superior, residing near you, will have any share in the government or concerns of the Sisters, except (on very rare and uncommon occasions) the superior of the seminary of Baltimore, but not his society. This, however, is to be understood so as not to exclude the essential superintendence and control of the Archbishop over every community in his diocese. Your own peculiar situation required special consideration, on account of your dear children. It seemed to me that only general principles for you and your family's case should be now established, grounded on justice and gratitude; and that special considerations should be deferred to the period when circumstances may require them. At present too many persons would be consulted and amongst them some who are incompetent to judge; and even they who are most competent, might find their most equitable provisions rendered useless by the changes produced in a few years. Mr. Dubois has been very explicit in communicating, I believe, whatever it was proper for me to know. On my side it has been my endeavor, when I read the constitutions to consult, in the first place, the individual happiness of your dear Sisters, and consequently your own; 2ndly, to render their plan of life useful to religion and the

public; 3rdly, to confine the administration of your own affairs, and the internal and domestic government, as much as possible, to your own institutions once adopted, and within your own walls. Your superior, or confessor alone, need be informed or consulted in matters where the Mother and her council need his advice. I shall congratulate you and your beloved Sisters, when the constitution is adopted. It will be like freeing you from a state in which it was difficult to walk straight, as you had no certain way in which to proceed. In the meantime assure yourself and them of my utmost solicitude for your advancement in the service and favor of God; of my reliance on your prayers; of mine for your prosperity in the important duty of education, which will and must long be your principal, and will always be your partial employment. A century at least will pass before the exigencies and habits of this country will require and hardly admit of the charitable exercises towards the sick, sufficient to employ any number of the Sisters out of our largest cities; and therefore, they must consider the business of education as a laborious, charitable and permanent object of their religious duty. I am, with esteem and respect, honored and dear Madam, your servant in Christ,

✠ J. Ab'p. of Balt."[1]

In order that the Sisters might thoroughly understand their obligations, the rules and constitutions were submitted to them before final ratification. They were told that there was no obligation on them of abiding by these regulations, that they must exercise their own choice, that they were free to accept them or retire from the Community. In the early part of January, 1812, all but one accepted the Rules as drawn up by the Most Reverend Archbishop, by the Superior, Rev. J. Dubois, and M. Tessier, the Superior of St.

[1] White, *op. cit.*, pp. 309–12.

Mary's Seminary. Immediately afterwards the Rules were again carefully examined by His Grace of Baltimore and the Superior of the Sulpicians and received final confirmation January 17, 1812, in the following words:

CONFIRMATION OF RULES.

"After having read the constitutions of the Sisters of Charity with great attention and approved of everything contained therein I have presented them to the most Reverend Archbishop Carroll for obtaining his approbation, and at the same time I have confirmed and hereby again confirm the nomination of the Reverend Mr. Dubois for Superior-general, in witness of which I have set my hand, on the 17th of January, 1812. JOHN TESSIER."

"I have read and endeavored before God, attentively to consider the constitutions of the Sisters of Charity, submitted to me by the Reverend Superior of the Seminary of St. Sulpitius and I have approved of the same, believing them to be inspired by the Spirit of God, and suitable to conduct the Sisters to religious perfection.

BALTIMORE, Jan. 17, 1812. ✠JOHN *Archbishop of Baltimore.*"[1]

After this, His Grace, Archbishop Carroll, gave to Mother Seton the Rules and Constitutions which were to govern her and her Sisters. She received them with overflowing heart and always regarded them as a sacred deposit to be ardently cherished by herself and companions.

The end which the Sisters of Charity of Emmitsburg proposed to themselves was to honor our Lord Jesus Christ as the source and model of all charity, by rendering to him every temporal and spiritual service in their power in the person of the poor, the sick, prisoners, insane, and others in distress: to honor the Sacred Childhood of Jesus Christ by training the young to the love of God, the practice of every virtue, and the knowledge of religion, while sowing in their tender minds the seeds of useful knowledge.[2] The education of the young, in general, did not enter

[1] White, *op. cit.*, p. 313; note 23, pp. 491–92.

[2] Archives of Mount St. Joseph, Ohio.

into the plan of life given to the French Sisters by St. Vincent de Paul, but it was the aim of the American Daughters as is set forth in Archbishop Carroll's approbation quoted above:

"My prayers shall be yours in the important duty of education which will and must long be your *principal and will always be your partial employment.* A century at least will pass before the exigencies and habits of the country will require and hardly admit of the charitable exercises toward the sick sufficient to employ any number of the Sisters out of our largest cities; and therefore, they must consider the business of education as a *laborious, charitable and permanent* object of their religious duty."

The object of the society having been defined, the spirit of the rule being perfectly understood by the Sisters, and the form of government thoroughly explained, the next step was the selection of the four principal officers to form the Council: — the Mother, the Assistant, the Treasurer, and the Procuratrix.

Archbishop Carroll wrote Mother Seton suggesting that the selection be conducted "with that spirit of charity and humility and entire submission to its event, and with that preparation by prayer for the guidance of the Holy Spirit, which would insure constant tranquillity and regularity."

These dispositions were named in the constitutions as necessary to this important act and the Sisters (twenty in number) were fully aware of the sacred duty imposed on them. They made no secret of their wish to retain Mother Seton in the office which she had held from the beginning, but since the Community was assuming greater proportions and the spiritual advancement of the members would be so much increased by their new obligations, she felt in her humility that she

would be unable to discharge the duties of Superior. One of her companions reassured her by saying the qualities of a Superior are those of a Christian parent:

"Be a mild, patient, and firm Mother and you need not tremble under the burden of superiority. Jesus can never give you a task above your courage, strength, and ability. Don't let uneasiness and fear appear so plain to the weak. You must at least be the moon, if the sun is too bright and dignified a character. The more gentle and modest light will suit our valley, in the growing fervor of your little company. I do not want you to dart the rays of the great St. Theresa: times, places, and circumstances change the order of this life."[1]

All the conditions required by the constitutions could not be carried out at the first election, some of the Sisters not having been members sufficiently long, but all who voted had spent at least one year in the Community. The four officers were elected on four different days and their terms were arranged to prevent an election of the Mother and officers in the same year.

Mother Seton was the choice for Mother Superior; Sister Rose White, *Assistant;* Sister Catherine Mullen, *Treasurer;* and Sister Ann Gruber, *Procuratrix.*

Almost immediately afterwards, on February 2, they began a spiritual retreat and all were informed that a further novitiate of one year would be granted to test their vocation, at the end of which, all who wished would bind themselves by the prescribed vows. Many entered on this day, among them Sister Margaret George. On account of the straightened circumstances, the costume of the Sisters was not very uniform, their habits being made often from clothing they

[1] Archives of Mount St. Joseph, Ohio.

brought with them; still, they kept pretty closely to the dress adopted in the beginning, except that the black cap had been substituted for the white cap in 1809 shortly after they took possession of St. Joseph's Valley. When the income of the house permitted, black bombazette was introduced for the Sisters' habits. During the war between Great Britain and the United States (1812–1815) that material could not be obtained and black flannel being substituted has been used ever since during winter and summer. [1]

On March 12, 1812, Mother Seton lost her beloved Anna Maria, then Sister Annina of the Community. This beautiful young lady in the seventeenth year of her age had become an example to boarders and novices. Having requested that she might die a professed Sister of Charity she was permitted to make her vows the day preceding her death, thus becoming after her mother the first professed member of the sisterhood.[2] On the morning of her death she asked her two younger sisters, Catherine Josephine and Rebecca, to kneel at the foot of her bed and sing her favorite lines:

"Though all the powers of hell surround,
No evil will I fear;
For while my Jesus is my friend
No danger can come near."

[1] Archives of Mount St. Joseph, Ohio.

[2] Mother Seton mentioned to Annina Bishop Bruté's pleasure that she had become a *Sister of Charity*. "Yes," she said, "I have somehow had to check a rising wish to live ever since that day." "Why, darling," her mother answered, "it seems you would rather have reason to fear, if you should live, the danger of not keeping to your engagements." "Oh, to be sure, mother, if it depended on me; but our Lord is so good, and has so long kept that thought in my mind, that supposing I lived the longest life, it would be but one moment to eternity, and short enough in which to serve Him; and I do not believe there can be a better way in this world to serve Him than as a Sister of Charity. This has long been my thought: 'Oh, our Jesus, how boundless is your goodness!'" Seton, *op. cit.*, Vol. II, p. 127.

With streaming eyes and choking voices, anxious to please their dying sister, they began the hymn but grief compelled them to desist. The following day Annina was laid to rest in the "Woods." The children of the village for years kept her grave covered with moss, lilies of the valley, and other beautiful flowers, loving to adorn the spot where slept the beloved and beautiful preceptress who had given them so many lessons in virtue. The death of her eldest child and one of such rare gifts was a severe trial to Mother Seton. In writing to a friend she says that if it were not for sacred obligations, "I should unconsciously die in her [Annina]: — *unconsciously*, for never by a free act of the mind would I ever regret His Will. 'Eternity' was Annina's darling word. I find it written in everything that belonged to her: music books, copies, the walls of her little chamber, — everywhere that word." [1]

While Mother Seton was undergoing many trials of mind and body, her Divine Spouse, never forgetful of His beloved, was directing a very chosen soul to Maryland, one who would leave his holiest impress not only on the American Daughters of Charity soon to be his devoted charge, but also on the College of Mount St. Mary's, on the clergy passing forth from the portals of this Alma Mater, and later on the people of the diocese of Indiana and the southwestern part of the United States.

[1] Seton, *op. cit.*, Vol. II, p. 134. Archives of Mount St. Joseph, Ohio.

CHAPTER III

FATHER BRUTÉ — ACT OF INCORPORATION — PHILADELPHIA AND NEW YORK FOUNDATIONS — BISHOP DUBOURG'S VISIT — FREE SCHOOL — MOTHER SETON'S DEATH

1812–1820

THE Reverend Simon Gabriel Bruté, afterwards Bishop of Vincennes, arrived in Baltimore August 10, 1810. He taught Philosophy at the Seminary in Baltimore during two years, then for a few months did missionary work. In September, 1812, he was appointed assistant to Rev. John Dubois who was pastor of a scattered congregation, President of St. Mary's College, and Superior of the Sisters of Charity. He said Mass every morning at St. Joseph's and then returned to the College to teach and direct. Father Dubois and Mother Seton both welcomed the arrival of Father Bruté and both recognized in him the sanctity which gained for him later the title of "Angel of the Mountain." Born in France, in 1779, of wealthy and respectable parents, who educated him in the fear and love of God, he experienced the vicissitudes resulting from the French Revolution and, when the fortunes of his family were scattered, he assisted his mother in a printing establishment she had undertaken after his father's death. Later while studying medicine, although irreligion was widespread, he boldly professed his faith and fulfilled his religious duties. In 1803, he graduated in medicine

with highest honors, but feeling called to the sanctuary he entered the Seminary of St. Sulpice and at the end of five years was ordained priest. He said his first Mass on June 12, 1808.[1] He taught theology in the Seminary until 1810, when he came to America with Bishop Flaget who, as will be remembered, brought with him a copy of St. Vincent de Paul's Rules for the Daughters of Charity in France, a modified text of which had just been approved by Mother Seton's Sisterhood.

Father Bruté celebrated Mass four times a week in St. Joseph's Chapel and gave the community the full benefit of his spiritual and intellectual gifts. Mother Seton derived the greatest advantage from his wise counsels and found in him a most devoted friend. Their spirits were congenial and their minds of the same delicate mould. Father Bruté's vivid fancy, ardent temperament, and warm faith made the truths of religion most powerful to him, and his fervor in publishing them either by word or writing was correspondingly impressive. Mother Seton's beautiful soul found a delight in following his lofty flights and communing with him in the enjoyment of his elevated thoughts. She learned from him to preserve her soul in peace amid the trials and vicissitudes of her position. He applied to her for assistance in translating his French writings and in putting his instructions into good English. That his heart was full of interest in his beloved charge will be shown from the following letters from himself and the Abbé Carron to Mother Seton:

"DEAR MOTHER, the important part which I take in the work of St. Joseph's is well present to my mind,

[1] Bayley, *Memoirs of the Rt. Rev. Simon Wm. Gabriel Bruté*, pp. 33–34, New York, 1865, Archives of Mount St. Joseph, Ohio. Journals.

and on that side also, I feel that I am full of defects and omissions of good. To love and respect you all, I could not more, but every one must love you thus; the point would be to serve you better, abandoning yourself, however, to our Lord Himself to whom you all offer yourselves with all your hearts. O offer yourselves incessantly to Him, He will supply you with all sorts of instruments. It is the whole hope of my love for you and your Sisters." [1]

The Abbé Carron wrote to Father Bruté:

"The secretary whom I employ to transmit the sentiments of my heart is a young girl whom I have raised since she was eight years old. She has completed her education and consecrates herself entirely to works of charity. How happy would I be if, like another Mother Seton, she would found here an asylum of St. Vincent de Paul. Do not fail by the first opportunity to send me the rules of our gray Sisters."

Father Bruté sent this later to Mother Seton and wrote her:

"You laugh at the mistakes over the sea. I had not said that you wore gray like our French Sisters, neither had I said that you had yet but *one* asylum. My good Father compromises my veracity. I had not either sent him the plan of St. Joseph's. We must agree that he has not made a bad attempt at it in his book (Heroines of Charity) page 104. Here is the house, the little wood, and the fence. The chapel is not there, but instead there is a large bell to ring — well, when the rule calls for it."

Shortly after Father Bruté's appointment as chaplain Archbishop Carroll visited St. Joseph's Valley and administered Confirmation. Mother Seton and her Sisters were happy in receiving this enlightened prelate and he expressed himself as charmed and edi-

[1] Archives of Mount St. Joseph, Ohio. Journal of Mother Margaret.

fied by the fervor of the little band on whose acts and aims he had solemnly placed the seal of the Church's authority and approbation. Both by example and instruction Mother Seton animated her Sisters to the earnest pursuit of their holy vocation, inculcating a spirit of sacrifice and mortification, a generous and willing service of God, and resignation to His Adorable Will; and her spiritual daughters filled her heart with joy by their progress in the ways of God. She wrote to a friend: "You will not believe how beautifully our affairs go on. O what a perspective for eternity! To be sure the beauty of the cross is the greatest charm, but it is that which makes the prospect so good." [1]

Among the Sisters most distinguished for virtue was SISTER MARIA MURPHY, the second one to join Mother Seton. Forsaking the attraction of a worldly life she asked for the habit of a Sister of Charity and was ever conspicuous for holiness and gentleness. The poorest article of clothing, the most unpalatable food, any act which required self mortification — all were sought by this dear spouse of Christ Who soon found her ready for heaven. She died October 15, 1812. Mother Seton exclaimed, "What a delight for poor Mother to have been, and to be still her mother! The *natural* one was present, but the spiritual one, who had all her little secrets of the soul was the dearest." It is related of Sister Maria that when she and others entered the Mountain Church one day, they saw a large snake in the Sanctuary. Fearlessly and without hesitation she took it up in her hands and carried it out, faith strengthening her against the natural horror of the reptile.

The war between Great Britain and the United States

[1] White, *op. cit.*, p. 336.

had raised the price of merchandise and subjected the Sisters to even more rigid economy than would be required by the vow of Poverty. The Sisters, therefore, agreed to dispense with the use of sugar, to use cotton material instead of linen, to adopt the coarsest material for clothing. At the expiration of the term of probation, about one year and a half, eighteen members were admitted to the vows of Poverty, Chastity, and Obedience; Mother Seton, Sisters Rose White, Catherine Mullen, Ann Gruber, Elizabeth Boyle, Angela Brady, Cecilia O'Conway, Susan Clossy, Mary Ann Butler, Adele Salva, Louise Roger, Margaret George, Sarah Thompson, Eleanor Thompson, Martina Quinn, Fanny Jordan, Teresa Conway, and Julia Shirk. This most impressive and joyful ceremony took place on the 19th of July, Feast of St. Vincent de Paul, 1813.[1] Without interrupting the celebrant of the Mass, the Sisters repeated aloud, between the Elevation of the Sacred Host and the Elevation of the Chalice, the words of their consecration, vowing to God and to the whole Heavenly court to spend their lives for the little ones of Jesus Christ.

In August, a novitiate of ten members was properly established with Sister Catherine Mullen as Mistress of Novices. Sister Margaret George took Sister Catherine's place as Treasurer of the Community. The Society was now completely organized and ready to extend its usefulness when and where Divine Providence might ordain. Though Mother Seton in her humility told Archbishop Carroll she felt "like a dry and barren tree in the midst of her fervent spiritual daughters," she was in reality their prop, encouragement, and inspiration. Her lectures on the interior

[1] Archives of Mount St. Joseph, Ohio. Journal of Mother Margaret George.

life, on the virtue of walking in the presence of God, on correspondence with grace, on purity of intention, on the fundamental principles of religious life, on the obstacles to advancement in virtue, had wonderful effect upon hearts that loved God so dearly and felt that their Superior was a living exemplification of her own beautiful exhortations.

Mother Seton's own love for the Bread of Angels was increased by Bishop Bruté's ardor. Writing to her, when little Rebecca was to make her First Holy Communion, he said:

"In twenty-three days your poor little Rebecca will be at the Holy Table. It is an angelic sight for me and infinitely more dear to Him who loves our souls so much. Oh, how consoled am I in my misery, when He is received by hearts truly innocent, and how truly He makes Himself the bread of Angels — I admire the conduct of the primitive Church that wished her smallest babes to partake of the Blood of her Spouse. O charming spectacle for the angels, who are so much pleased to be near the cradle of little children, and who see them afterward with such tender solicitude disengaging themselves from their swaddling clothes to advance in the sad career of life. I admire, I say, dear Mother, without regretting this order, for I am so happy in the entire abandonment to the wisdom of the Church, and Supreme Wisdom of her Divine Spouse that I find all well, all good, except our abuses and our scandals which alone disfigure this holy Mother."[1]

His desires were akin to those of the late Holy Father, Pius X. How rejoiced both Father Bruté and Mother Seton would have been had our great privilege, Early First Communion, been realized in their time!

[1] Archives of Mount St. Joseph, Ohio. Mother Margaret's Journal.

Mother Seton had a special care for the sick and visited them twice a day. She would often say they were the blessing of the house. Going to the infirmary one morning during Whitsun-week she met a pupil who gave her a beautiful rose. The invalid Sister visited was asleep but Mother Seton left the rose near her hand. The Sister on awakening knew who placed the flower on her bosom and taking her pen wrote the following:

"The morning was beautiful, mild and serene:
All nature had waked from repose:
Maternal affection came silently in
And placed near my bosom a rose.
Poor nature was weak and had almost prevailed
The weariéd eyelids to close:
But the soul rose in triumph, and joyfully hailed
The sweet queen of flowers — the rose.
Whitsuntide was the time, 'twas the season of love:
Methought the Blessed Spirit then chose
To leave for a while the sweet form of a dove
And come in the blush of the rose.
Come, heavenly Spirit, descend on each breast,
And there let Thy blessings repose,
As Thou once didst on Mary, the temple of rest,
For Mary's our mystical rose.
O may every rose springing forth evermore
Enkindle the hearts of all those
Who wear it or see it, to bless and adore
The hand that created the rose."

This was written by Sister Mary Ann Butler who composed many hymns used by the early Community.[1]

[1] Archives of Mount St. Joseph, Ohio. Journal.

Under the guidance of Mother Seton the Sisters of Charity became an object of universal admiration, and St. Joseph's Valley deserved the title given to it by a distinguished clergyman, — "A paradise upon the earth," for blooming therein in profusion were the flowers of heavenly virtue. God saw these lovely blossoms and transplanted some of the tender ones to beautify the pathway to His throne.

SISTER ELEANOR THOMPSON died on the 28th of November, 1813. Sister Margaret George, Secretary and Treasurer of the Community at the time, among other things wrote:

"Sister Eleanor Thompson, sister of dear Sister Sally, died on November 28th. Her family resided in the neighborhood. Ellen was among the first who entered the Community. She was always of a delicate constitution — had great simplicity of manners, solid and unaffected piety. Her gentleness, humility and meekness edified all around her. She was a constant and patient sufferer for many years. She received Holy Communion about ten minutes before her happy death. It was thought that she had never lost her baptismal innocence. She was about twenty-six years old."

Six weeks later, January 14, 1814, SISTER BENEDICTA CORISH died. In less than a year she had been a pupil, a novice, a professed Sister, and a child of Heaven where she sought favors at God's throne for her Sisters on earth. On December 1 of this year, SISTER AGNES DUFFY, remarkable for a sweet amiability, and on Christmas night, SISTER CATHERINE MULLEN, the saintly Mistress of Novices, were called to receive the reward of fervent Daughters of Charity. Although the Community was still small and God was calling away to Himself some of the dearest and seemingly

much needed, demands came for the members to carry their labors into other fields. Often at recreation when the Sisters were enjoying the peace and seclusion of St. Joseph's Valley, they would draw pictures of their future, each one expressing freely her ideas on God's will in their regard. Some one remarked one day, in reply to the query whether God would enable them to extend their sphere of usefulness: "Here we are buried in the midst of woods and valleys: nobody knows what we are doing, and truly the world forgets us." To which a young Sister added playfully: "My dear children, don't grieve so much; depend upon it this valley, quiet as it is, will give such a roar some day that the noise will sound over all America. Don't you remember what was said of the silence of St. Thomas Aquinas?"[1] Many of her hearers thought this prophecy would not be fulfilled in their lifetime, but the Angels of the Orphans in Philadelphia were then looking upon the earthly guardians of their little charges. The Rev. Michael Hurley, Pastor of St. Augustine's Church, asked the Sisters to take under their care the Asylum and its inmates. Mother Seton was filled with joy at this opportunity of serving Christ's little ones and appointed three Sisters for the mission, — Sister Rose White as Superior or Sister Servant.[2] They began their journey on September 20, 1814, and had to travel by land in a hired vehicle, because the Chesapeake Bay was infested with the hostile British fleet. To save expense, like true missionaries which they were, they sought hospitality from Catholic families along the way and were most kindly received and entertained. When they reached Philadelphia, they paid their first visit to the Blessed Sacrament

[1] White, *op. cit.*, p. 351.

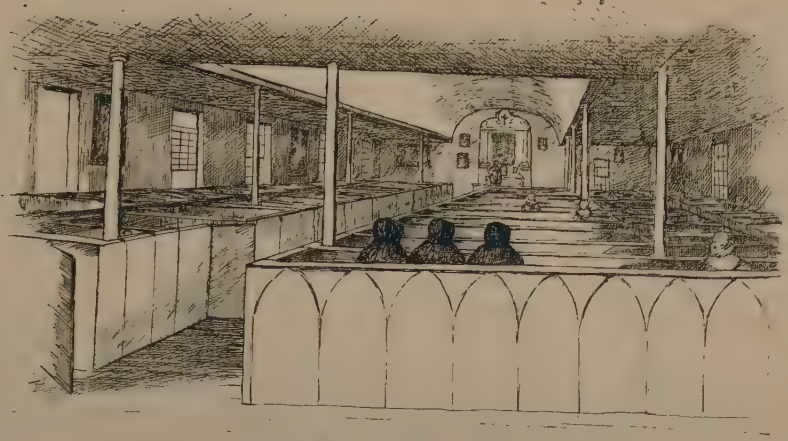
[2] Sisters Susan Clossy and Teresa Conway were her companions.

in the church adjoining the Asylum, then repaired to the house of a friend until the matron who had charge of the Asylum, previously, could remove her furniture. The Sisters took possession on October 6 with thirteen children, boys and girls, under their care.[1] These little ones were provided with scarcely a change of clothing and had hardly half enough beds to accommodate them. There was a debt of $4000 on the house and although the price of provisions was high because of the war with Great Britain, the managers allowed but $600 annually for all expenses. For three months Sisters and children ate no bread at their principal meal, using instead potatoes which were their chief article of food during the first year. They drank coffee made of corn, without sugar, and procured fuel from the tanyards. By degrees their wants became known and friends came to their relief. The Catholics of Philadelphia looked with pardonable pride at St. Joseph's Asylum as a daily exemplification of the virtues for which the Catholic Church alone is noted — her children placing on the altar of sacrifice all life's joys and comforts for the honor of God and their neighbor's good.

A lady of Philadelphia wrote to a friend; "When I contrast the amiable and devout conduct of our Sisters with that of worldlings, I love religion and our Lord tenfold more. They are the pride of our city and the ornament of our religion: they are loved by everyone." This first mission of the Sisters of Charity, like nearly all subsequent ones, began under difficulties, but within three years the house was free from debt and gave promise of great prosperity.[2]

[1] Shea, Vol. III, p. 217.

[2] White, *op. cit.*, p. 354. Archives of Mount St. Joseph, Ohio. Journal.



OLD ST. JOSEPH CHURCH, PHILADELPHIA

PITTSBURG LANDING

(From a painting by Sister Ernestine Foskey)

At this time, 1814, Father David, who had established in December, 1812, a Society of Sisters of Charity in Kentucky, wished to incorporate them with the Sisters at Emmitsburg. His Community had observed a provisional rule drawn up by himself, but he determined at length to use the modified rule of St. Vincent de Paul. The Sisters began now to wear the black habit and cape and the black cap, which last was changed afterward to white.[1] The union of the Kentucky Sisters with those at Emmitsburg was not effected, because the terms laid down by Father Dubois were not satisfactory to Father David, so after a lengthy correspondence between the two Reverend Superiors the project was abandoned. Here again we are led to ask the question: Why did not Father David seek affiliation with the French Community for his establishment, if such was the original plan and intention of Archbishop Carroll and Mother Seton? There is not even a hint of such an alliance, though it is alleged, that Father Nerincx proposed to bring some Sisters from Europe to help the Loretto Sisters in the beginning. The Sisters themselves, however, opposing the plan, their founder did not insist.

The second mission sent out from St. Joseph's Valley was to Mount St. Mary's College. Sister Bridget Farrell (Sister Margaret George's mother) with Sisters Ann Gruber and Anastasia Nabbs took charge of the domestic affairs there "full of desires to relieve the cares of their dear Superior and to make some little return of his long labors in behalf of the Community." Father Dubois was gratified at this relief of his burden and was delighted that the Sisters looked upon it as a labor of love.[2]

[1] Spalding, M. J., *Sketches of Early Catholic Missions in Kentucky*, pp. 232–33.

[2] Archives of Mount St. Joseph, Ohio.

In addition to the growing cares of her Community and the advancement of the pupils in the Academy, Mother Seton felt a mother's anxiety for the welfare of her sons. Nearing the age when it was necessary to decide the paths they should follow, her heart feared a wrong step and she besought God earnestly that He would watch over their careers. William from hereditary impulses had shown a desire for the navy. Against this her heart rebelled; on the other hand the war between Great Britain and the United States made a commercial life very insecure. In answer to her prayers, an important call for Father Bruté's presence in France furnished an opportunity for William to go to Italy where he entered the business house of the Messrs. Filicchi. Father Bruté and William left on April 6, 1815. Mother Seton's farewell to her son was full of hope. "'I feel,' she said, 'as contented as old Tobias when he placed his son under the guardianship of the Archangel Raphael.'"[1] Her next care was to decide on a course of life for Richard. The following letter gives a true idea of her anxiety for his soul and body, and shows her endeavors to place him in a proper sphere:

"You see, my dear son, I am a little stiff with the good old gentleman: but it is best to go quietly and not press too much. Our God will do all for you, but you *must* and *shall* be good — and your little mother will fight all your battles till you are able to fight ours, dear Goliath of my heart. If this does not take, we will try another but I will not rest till I get you *busy* somewhere. You laugh at my saying 'another year at the mountain' but I have my meaning in it, and he will understand, although it is so far from your thoughts. May God bless you forever. Dearest love, I changed

[1] Seton, *op. cit.*, Vol. II, p. 186.

my plea this morning as it did not seem a sufficient or *true* reason. My letter goes out immediately by post, but write me if you were satisfied with it. Mrs. Jenkins will be here immediately. Her father is dead. Bec well — all well — dear Wednesday close at hand.

Your own Mother."

She warned him always "not to sacrifice religion; for what is man without a soul and what is a soul without faith?" [1]

July 20, 1815 brought about the second election of the Community. Mother Seton was reëlected to the office of *Mother* and Sister Margaret George to that of *Treasurer and Secretary.* Sister Elizabeth Boyle was chosen for *Assistant* and Sister Joanna Smith for *Procuratrix.* Although Mother Seton would have rejoiced to lay down the burden of office, she accepted the renewal of her labors as God's will, realizing, also, with gratitude that He was blessing the institution she had founded. It was fast rising into importance and the number of Sisters and pupils [2] was increasing far beyond her most ardent hopes, but just when God's hand seemed lifted over it in benediction, a cloud of sorrow came on the horizon. Its chief Superior, its Father, and strong advocate was called to his heavenly reward on December 3, 1815, in the eightieth year of his age and the twenty-sixth of his episcopal life.[3] Archbishop Carroll's loss, a nation-wide grief, was felt most keenly by Mother Seton and her Sisters in whose establishment and government he had taken so active a part and whose progress he had watched with such keen interest, recognizing in the Sisterhood an instrument of the most

[1] Archives of Mount St. Joseph, Ohio. Original letter.

[2] Mother Seton wrote December 16: "We have 60 and more boarders, the country children, and treble the Sisters we had when you were here."

[3] Shea, *Life of Archbishop Carroll,* p. 676.

extensive good for the American Church. Consecrated in Lulworth Castle in England, he had brought to the United States the plenitude of powers given him by Pope Pius VI. and, like his illustrious cousin, he bent all his energies and talents to the growth and strength of the Catholic American people. Bishop Neale, his coadjutor, succeeded him; but being enfeebled by age and worn out with work, he asked the Sovereign Pontiff to appoint Bishop Cheverus of Boston to help him. Bishop Cheverus, who had been consecrated Ordinary of Boston, on November 1, 1810, could not be persuaded to leave his flock in New England.[1] He conferred the pallium on Bishop Neale in the parish church at Georgetown, on November 24, 1816, and being so near Emmitsburg, he followed the desire of his heart and paid a visit to Mother Seton and her Community, spending December 8 and 9 in their happy circle.[2]

In the early part of 1816, Richard Seton was admitted to the counting-house of one of the principal merchants of Baltimore, a most influential member of the Church.[3] His mother's heart was at ease on this point and news from Leghorn had been comforting regarding William; but it told her that on August 22 of this year, 1816, her dear friend, benefactor, and wise counsellor, Mr. Philip Filicchi had died. After God's grace he had been the chief instrument in bringing to her beautiful soul the light of truth, and both he and his illustrious brother were ever ready to render her material aid. His death was mourned as a public calamity for it was found that hundreds of poor had lived by his bounty, that orphans had been supported by him, and

[1] Shea, *History of the Catholic Church*, Vol. III, pp. 31–32.
[2] White, *op. cit.*, p. 388.
[3] Mr. Luke Tiernan.

prisoners released or relieved by his intercession and charity.[1]

God's way for Mother Seton was certainly the clearly designated road to Calvary. Little Rebecca, her youngest daughter, who had been injured by a fall on the ice in the winter of 1812 and had been a sufferer during this long period, showed now to all loving and sympathetic eyes that she was fast hastening to her "Eternity." The heroism of mother and child in the long hours of torture is a marvel to all who read the touching account of it in the beautiful letters in Mother Seton's Life. The spiritual director of little Rebecca spoke of her as "the blessed angel." Her words of comfort to her beloved mother and others about her are remarkable in so young a child. "Death, death, my mother," she would say in the midst of her suffering, "it seems so strange that I shall be here no more. You will come back [from the grave] mother, alone — no little Rebecca behind the curtain. But that is only one side; when I look at the other I forget all: you will be comforted. If Dr. Chatard would say, Rebecca, you will get well, I would not wish it — no, my dearest Saviour! I am convinced of the happiness of an early death and to *sin no more.* That is the point, my mother" (embracing her), "sin no more." On the Vigil of All Saints she requested that she might receive the last Sacraments and that her First Holy Communion candle might be lighted, in the childlike hope that when the candle would burn out she would close her eyes in death. She was disappointed but resigned herself to await God's time although enduring excruciating pain. Father Dubois offered to remain with her and this gave

[1] White, *op. cit.*, p. 374.

her inexpressible joy. She begged him to say his Breviary near her, reminding her mother with a smile that Father Bruté called her little room "The Tabernacle of the Just." For two days she suffered from increasing weakness and pain. "Our God, our God!" Mother Seton would exclaim, "poor Rebecca's hours and agonies are known to you alone!" Finally after untold suffering and heroic patience, "with her heart of sorrow pictured on her countenance, looking now at the crucifix, again at her Mother, in full union of her soul with God and with comforting words to those around her, she fell into her agony and her head sank upon the bosom of her Mother while her spirit sought her Maker." This to Mother Seton was "the moment of victory over nature." She laid the little corpse in the bed having embraced it tenderly saying, "My Rebecca, my darling!" Then turning to one of the Sisters she said: "My dear Sister, bring me a change of linen; now that my chains are broken I will bless the Lord." Raising her eyes and arms toward Heaven in a holy transport, she exclaimed, "O my Lord, my darling is with you; she will no more be in danger of offending you. I give her to you with all my soul." Writing to a friend a little later, she said, "I could give you no possible idea of the peace, sweetness, fortitude, and piety of that beautiful soul which shone so well and so purely on her face, that from being only a good looking child, as when you last saw her, she became a real beauty even in death." In a letter to her son, William, she said: "Scarcely could you be more sure, if you had seen your Rebecca ascend in the form of an Angel to Heaven, that she was actually there, than you may be through faith after the death we have witnessed." Rebecca's only regret at leaving the

world was to be separated from her brother William. She said she would try to show herself to him and she knew for certain that God would let her see him. A letter came from him while she was in her agony. Her mother told her his message of love. She raised her eyes to the crucifix and said: "Tell him only to meet me." Mother Seton wrote him; "Nine weeks, night and day I had her in my arms — even eating my meal with one hand often behind her pillow, while she rested on my knees. Her pains could find no relief or solace but in her own poor mother, so happy to bear them with her, that truly it has in no way hurt me." [1]

Father Dubois writing to Father Bruté, November, 1816, says:

"Dear Brother:

Our Angel took her flight this morning a little before four o'clock to unite herself with the privileged band which follows the Saints. She died as she had lived, — in saying that, we say all. I leave to Mother the details and above all to describe to you the truly heroic gayety with which she spoke at the moment of her death, as you would speak of a voyage to France. A quarter of an hour before she died, she asked with a smile to be placed in her bed which she had not occupied for so long a time, 'that I may die' said she, adding that she had only a moment longer to live. And in effect she was no sooner taken from her chair than a crisis intervened which terminated her mortal life. What I admired most in this amiable child in her last moments was the vivacity of her faith of which her mother can relate to you a thousand instances; the firmness of her hope which she feared might be presumption but which did not proceed from any confidence in herself, but wholly in the merits of her Savior, could not but be pleasing to God. Her charity

[1] Archives of Mount St. Joseph, Ohio.

was as pure as her beautiful little soul. She had no regret to leave this earth, and was even astonished that Josephine should weep, and only desired to die through fear of offending God, by impatience in her sufferings. Her death was as sweet, as calm as the Autumn we are passing. We have one more friend in Heaven to pray for us. Ask, I pray you, a Mass from each of our confrères for this dear child.

Wholly yours,
J. DUBOIS."

"The Mother is a miracle of Divine favor. Night and day by the bedside of her child, her health has not appeared to suffer. She held her child in her arms without shedding one tear, all the time of her agony, even more than eight minutes after her death. *Mulierem fortem quis?*"

The day before Rebecca's death she had promised her Mother that she would come to see her the next night at eleven o'clock and to Sister Margaret George who spoke of some one who was going home she replied very gayly: "I will be Home to-morrow." On the night after her death when Mother Seton and the Sisters were kneeling around her little coffin, through the window next to the chapel door, Mother Seton said:

"I saw in the midst of the blackest sky imaginable, while rolling thunder and lightning with driving wind rattled everything around us, the purest white cloud, bright as if near the noonday sun. As it advanced rapidly toward the window I was forced to smile with Cecilia (Sister Veronica) who knew her promise. For half an hour I gazed at it with delight of a thousand dearest imaginations, then dropped in the thought of the blessed Reality, to be received next morning in the white cloud of sacred veils." [1]

Father Moranvillé, pastor of St. Patrick's church, Baltimore, wrote to Mother Seton:

[1] Archives of Mount St. Joseph, Ohio.

"Our dear Rebecca has at last met a better change. She is now in the embrace of Him whom she so ardently loved. Happy child! taken in the very bud of life and permitted only to live long enough to secure to herself by her merits and virtue, a never-fading crown! Dear Mother, I could not but rejoice at your situation in hearing so many edifying things of this child of blessing. She was long since ripe for a blissful immortality and the Lord who has taken her away from your presence has comforted you with this reviving hope. We pray for her, more for our own interest than from a sense of her being in want of any assistance."[1]

Bishop Cheverus and Rev. Dr. Matignon wrote congratulating her for "having so successfully trained a child to be the companion of Angels."

During the year death claimed, also, several of the Sisters. Sister Mary Joseph Lewellyn died on May 25 and Sister Martina Quinn on the following day, May 26. Sister Magdalen Guérin was called on December 20. Many interesting stories are associated with this good Sister, a novice sent by Bishop Dubourg. When he returned from the Isle of Martinique in 1811, he wrote Mother Seton a letter dated

"Baltimore, July, 1811.

Dear Mother:

Behold I am just arrived and what will please if not surprise you, I sit down to write to your Reverence even before I have seen any one of my friends in this part of the world. Pretend after this to be ignorant of the rank you hold in my affections. I bring you two novices, one rather advanced in age, who promises to be of very little help in anything that requires wit, cunning, or instruction; but who, as I was telling you in my last can patiently sit the whole day at the work basket, — a piece of furniture you told me once

[1] Shea, *op. cit.*, p. 385.

you stood in very great need of, — otherwise a good Israelite in whom there is neither guile nor deceit, and who will be as gentle and docile as a lamb. The other, aged about twenty-seven, is everything good that you can imagine; lively as a lark, simple and innocent as a dove, full of ardor for God and His Service, of activity in the performance of her external duties. She will be a treasure in your community as a housekeeper, a seamstress, a tutoress, or as a model of piety. All this well understood, if I am not deceived by appearances, for you know, a man, whoever he may be, should ever be cautious how he forms his opinion of one of your blessed sex! This excellent girl, who, by the by, never had in France any other inclination than to become a Sister of Charity, but who from a concourse of circumstances was prevented from it and led last Fall to Martinique, where contrary to all her expectations she found the means of following the first impulse of her heart, this girl, I say, has a sister, a young widow, too long the sport of the world, and the dupe of its wiles, who wearied of a life of bustle and dissipation, but lately made her peace with God and determined to seek in retirement and piety that quiet which is to be found nowhere else. You may imagine whether I have discouraged her from so rational a desire. She will, with your permission, follow her Sister to St. Joseph's Valley, there to find in your maternal bosom, help, comfort and encouragement. She can look for all that; no one better fitted than you are to administer it. You will feel for her when you know her, — when you will be introduced into the secrets of her gentle and naturally virtuous heart. I recommend her, dear Mother, to all the affections of your heart; — she needs them, she desires them. You may ask, 'But what will she do for the Community?' Nothing, yet. Time will tell for itself, and we shall talk of this at a later period. I hope she will be one day very useful. Let now the community and especially the Mother, be as useful to her as they can. Her expenses in the meantime

will be defrayed. I have brought several things for you from Martinique which shall be conveyed by the first opportunity. If you want a further supply of funds for completing the payment of your debt let me know it as well as anything else you may need for clothing or comfort. God bless you all, my dear Mother and Sisters, as many times as is done by

Your sincere friend

WILLIAM DUBOURG."[1]

The young widow was Madam Guérin. Bishop Dubourg afterward asked that she might be called Magdalen. From Sister Margaret's journal we find that she was received as a boarder at St. Joseph's and her little son was placed at Mount St. Mary's College and well provided for. During a storm at sea Madam Guérin made a vow to wear a brown dress and cap for three months in honor of the Blessed Virgin if she reached port in safety. Before the three months had expired she asked to be received into the community and from this circumstance the brown habit and cap were adopted as the dress for the novices during their novitiate. After the luxurious life of the West Indies and the mild climate, the privations of those early beginnings must have been very severe to her, but she was remarkable for her spirit of mortification, taking delight in the lowliest offices. Often her delicate and beautiful hands would bleed from exposure during winter while washing the vessels from the infirmary. Once descending the stairway carrying a bucket she met the Reverend Superior ascending bearing the Blessed Sacrament to the sick. She was greatly distressed and sought an early opportunity to cast herself at the feet of the Superior and ask pardon for what, though unintentional, looked like an act

[1] Archives of Mount St. Joseph, Ohio.

of disrespect. Father Dubois' calm reply soon reassured her, "My child, what offence have you given? The God of all Charity met a Sister of Charity performing an act of Charity. How could He be displeased?" [1]

His letter to Father Bruté announcing her death shows how he valued her actions.

"MT. ST. MARY'S, Dec. 20, 1816.

Some lines in haste to my brother and by post — it is for a good work. This evening at half past four the good Sister Madeleine (Madame Guérin) departed to join her dear patron Saint whose example she had followed so well. A death as sweet as that of Rebecca and precious in the sight of the Lord. Pray always for her and recommend her to the prayers of our gentlemen — a Mass from each one. Our good Sisters will repay them a hundred-fold. The Mother lives amongst the angels; she imagines now that her presence can but trouble her good daughters; she has heard her name intermingled with that of our Jesus. I am inundated with consolation and so have been for some time, in the midst of all my temporal trials. The Mother goes her round of duties, and seems to forget the unworthiness of the poor Superior, whom she treats with all possible cordiality. J. DUBOIS." [2]

Truly the Sisters lived more in Heaven than on earth in those days, for sorrow draws down God to us and where God is there is Heaven. Mother Seton thought of the advancement of her Sisters constantly, yet matters of worldly prudence had to be brought to her attention by others. The property at Emmitsburg was still in the name of Father Cooper and other Trustees, and as the Society was growing and its means increasing it was judged proper to have the

[1] Archives of Mount St. Joseph, Ohio.
[2] *Ibid.*

Community incorporated. When Mother Seton asked what the advantages would be and was told, "The Sisters would then have the right to sue and be sued," she said, "I cannot think that an advantage," but she was pleased to adopt any measure urged by the friends of her institution.[1]

The Act for the Incorporation of the Sisterhood, the first in the United States, was passed by the Legislature of Maryland in January, 1817, principally through the exertion of General Harper, the son-in-law of Charles Carroll of Carrollton. Thirty-five members voted in favor and twenty-four opposed its passage, showing that bigotry existed even against an institution planned only for the public good.[2] As if to prove to Mother Seton the advantage she had gained, almost immediately, Mr. Emmit who formerly owned the land, entered a suit against the property on the ground that there was a flaw in the early deeds. Mother Seton and the Sisters had recourse to prayer and one morning after invoking God's help in a special manner for a favorable termination of the suit, word was brought that Mr. Emmit, while walking through the streets of the little town bearing his name, though seemingly in perfect health, suddenly fell and died immediately.[3] Many looked upon this as a visitation of the Almighty, and the legal proceedings were withdrawn. This was the second time Providence interposed to preserve Mother Seton from the injustice of others. The first time, God acted through Mr. Hughes, one of the bene-

[1] White, *op. cit.*, p. 388. [2] *Ibid.*, pp. 388–89, note.

[3] This happened on St. Patrick's Day, 1817. Rev. Dr. John McCaffrey, President of Mt. St. Mary's from 1838 to 1872, was then a little boy of eleven years. Noticing a crowd in the village street he followed and saw through the parlor window of the tavern the dead body of Samuel Emmit. McSweeny, *Story of the Mountain*, Vol. I, p. 82, Emmitsburg, 1911.

factors of the Church in Emmitsburg. Mr. Fleming, from whom the land of the Sisters had been purchased, wished to break the contract he had made with them and threatened to do so unless they made payment in gold eagles. Mother Seton consulted Mr. James Hughes who voluntarily went to Philadelphia, secured part of the amount in gold eagles, went thence to Baltimore where he obtained the rest, and returned to Emmitsburg in good time. The money was in a small trunk which Mr. Hughes carried before him on horseback. Mr. Hughes was eating his dinner in a back room when he heard Mr. Fleming at the front door asking for the money. Great was his surprise when he found Mother Seton ready to transfer the shining hoard, more gold eagles than had ever before gladdened his eyes. The little trunk was given to Mr. Hughes' daughter, Mary, when she was a pupil at St. Joseph's — a souvenir of her father's protection of the Sisters of Charity. Mr. Fleming used this money to purchase a farm in Ohio and never lost the sobriquet of "Spread Eagle Fleming." [1]

While God was guarding the welfare of his chosen servants, He was also opening a larger field for the exercise of their charity. Bishop Connolly of New York, learning of the good work done by them in Philadelphia, asked for a colony of Sisters to come to his episcopal city. We can well fancy Mother Seton's delight in sending a band of Sisters to her own birthplace. What care she used in the selection of those who would show to her friends and foes what manner of life herself and Sisters were leading and what were the good works for which she had suffered so much! Bishop Connolly made a request that Sister Margaret George be sent

[1] Archives of Mount St. Joseph, Ohio.

to establish the New York foundation. The following letter from Father Dubois to the Bishop will be of interest to many showing as it does Sister Margaret's ability and reputation as well as the detailed requirements of Father Dubois. How little any of them thought that Sister Margaret George would outlive all the other original founders and would find it necessary in her old age to crush tenderest sentiments and break strongest ties of friendship to hold fast the charge left to her.

"Mount St. Mary's Seminary, Near Emmitsburg,
July 24, 1817.[1]

Right Reverend Sir:

Mrs. Seton gave me this morning communication of a letter which you addressed to her on the 14th inst. Had it been only necessary for her to give her consent and that of her good Sisters to concur in every wish of your heart, for the good of the poor orphans of New York, I would have left the pleasing task to her alone; but certain arrangements must be previously agreed on between us, which is my duty to bring forward.

Three Sisters will be appointed according to your wish and that of your trustees to take charge of the orphan asylum in New York, provided the same or nearly the same regulations are accepted which are now in force in Philadelphia,

I. That leaving to the trustees the whole management of the money, to whom they will render regularly an account of the expenditures, money received from the trustees and donations from strangers; they will be permitted to manage the interior of the house in their own way and according to their own rules.

II. That an association will be formed before or after their arrival under the name of Ladies of Charity, who will assist the Sisters in the endeavors to forward

[1] *Records* of the American Catholic Historical Society, Vol. V, p. 447. White's *Life of Mrs. Seton* gives the date of departure for New York, June 20, 1817.

the institution and with whom the Sisters will keep a freer intercourse than with the gentlemen. To these ladies the Sisters will have no objection to give a free access to the interior of the house whenever it will be necessary.

III. That, to remove the smallest suspicion of self-interest in the collections the Sisters may make for the poor orphans or others in distress, a certain sum annually shall be allotted to the Superior of the Sisters in New York for her and her Sisters' clothing, which they will apply as they please and for which she shall be accountable only to the Mother here. We have tried in Philadelphia the small sum of thirty-six dollars per year for each Sister: if we find it sufficient we will be content with it, if not, we will state our deficiency and claim a further allowance.

IV. That in the number of the orphans the admission or removal the head Sister will be consulted, so that no further burden be imposed upon them than they can bear.

V. That their travelling expenses from here to New York should be defrayed by the trustees, and, from New York here, back again, whenever any said Sister will be recalled for the good of your institution, as, for example, the case of sickness or such cause as would render them less serviceable to you. But if the recall of any of them is only for our convenience here or for the extension of the benefits of our institution to another place, then the travelling must be our expense, or that of the institution for which the recall is destined.

As for the demand made of Sister Margaret, as she has not the honor to be personally known to your reverence or to your trustees, it is evident that it proceeds from the recommendation of some of the children who have been educated here or of their parents who are not sufficiently acquainted with her or know whether she is a suitable person for the office. Were your institution a *high-styled grammar school*, Sister Margaret would suit better than any, and *great* as

the loss of her would be to this house, we would freely part with her; but for such an asylum as that of Philadelphia, the main object is to have a zealous, prudent, economical Mother to govern it, with younger and healthy Sisters under her care to perform the laborious part of the establishment, it is of course not necessary to deprive this place of the services of a Sister who would but imperfectly suit the office of head Sister in New York.

We contemplate to send, at least for the time, the excellent Sister Rose, who is now in Philadelphia. Having acquired experience in Philadelphia, she will be better calculated to guide the beginners of New York; her zeal and charity will leave nothing to wish for your orphans. Meanwhile we will send a strong, healthy Sister to relieve the too much burdened Sisters of Philadelphia, one of whom is perfectly capable by her prudence to supply the place of Sister Rose.

We shall be too happy to have such men as Messrs. Fox, Cooper, and Heeny or either of them to accompany our Sisters to New York, but it is best they should not start from New York until your answer to this will authorise us to give you a final and decisive answer.

With respect I remain, Right Reverend Sir, your obedient and devoted servant, J. Dubois." [1]

It was decided that Sister Rose White, who had charge of the house in Philadelphia since its opening in 1814, would be the Sister Servant. She, with Sisters Cecilia O'Conway and Sister Felicité Brady, on June 20, 1817 left for New York and took possession of a small frame building in Prince St. During the first twelve months, only five orphans were confided to their motherly care, but in another year the number in-

[1] Archives of Mount St. Joseph, Ohio. Transcript.

Mr. Heeney mentioned in the letter was the greatest Catholic philanthropist of New York and Brooklyn. He gave $18,000 to the Asylum, besides land. To other charities he gave $60,000 and left all his fortune for the same purpose. Bennett, *Catholic Footsteps in Old New York*, p. 453.

creased to twenty-eight, one third of whom were boys. In a short while a school was opened.[1]

About this time when Mother Seton's heart was gladdened at the thought of her spiritual children being in her old home, God gave her another festival of happiness, — the return of her son, William, from Italy. No words can paint their joy when after two years' separation they held each other in a fond embrace. William had not concealed from his mother his disinclination for mercantile affairs and his love for the navy, and, she no longer opposing, he embarked on a cruise of three years. On the eve of his departure he wrote her:

"I know your dearest heart is always near me and I can truly say, that employed or at leisure, in bed or on my watch, your dear image is never absent from me. When I think of my little room at the Mountain and my daily visits at St. Joseph's and compare them with my present situation, I cannot but wonder at my — I could almost call it — infatuation, in ever wishing to leave a spot where now it seems I could be happy for life: but there is something which impels me forward. Surely, as some writer says, 'there is a tide in fate,' else I cannot conceive what could have taken me from you. Yet, I look forward with pleasure to the time, if it please God to spare me, when I shall again hold you in my arms. Till then we must be content to read each other's thoughts." [2]

There is no doubt that a desire for the navy was an inheritance to William Seton and we can well understand his struggle against innate military tendencies through a desire to please his mother.[3] A history of

[1] Shea, *The Catholic Church in the United States*, Vol. III, p. 180; White, *op. cit.*, pp. 390, 500; *Records* of the American Catholic Historical Society Vol. V, p. 447.

[2] White, *op. cit.*, p. 392.

[3] Seton, *An Old Family. The Setons in Scotland and America*, New York, 1899.

the family has been written by William's son, Archbishop Robert Seton. Richard Seton was offered his brother's place in Mr. Filicchi's mercantile establishment at Leghorn and he arranged to sail for Italy in the autumn of 1817.

When we read of the early days at Emmitsburg, we feel that they were truly a novitiate for Heaven, where young souls were trained to part with life gladly or heroic spirits were formed to do great work throughout this vast land in the days that were fast coming on. Mother Seton says in a letter written at the bedside of a dying novice:

"The most pure, heavenly minded Mary Egan is departing. I have been watching the little lamp these twenty-four hours, and when we thought it just out to the last minute, all the Sisters gone, the last indulgence given, she turned suddenly to her poor Michael, her brother, with a smile and told him: 'You know not how sweet it is to die in the arms of Jesus or you would not cry: Rejoice with me, Michael, thank Him. He takes me to Himself. Be faithful to God — the last words my Father said to me — I leave you in His hands, Michael: I am going home, my brother. I go a little before you, to beg a good place for you, Michael.' Then giving me a smile she said: 'Rebecca promised to get one for me.' And turning again said: 'It is so sweet to die in the arms of Jesus.' We never yet had one since Annina with such a love and patience for little ones; never weary with them and glad at heart when she was called to serve them. Gentle, peaceable Mary now like the white lily yonder in the garden. This day of St. Aloysius, — like him she goes from the world all adorned to meet Him she served with care so exact that she has been called *our walking rule*, since her first admission. The day she entered the novitiate she made a little note '*Your promised Spouse*, this day, my Jesus! Oh, that the day would come to

accomplish all!' Well it has come for you, my happy Mary. I never saw Heaven so wide open for any one as for her: for all she could, she did, through persevering suffering, since she kept her class till this week and so ardently desired to do so to the full extent of days if she had been permitted."

Later she added:

"Now all the girls are around our first little novice stretched in the choir, where my Bec lay last. They so tenderly loved each other. Cecilia (Sister Veronica) just says: 'How admirable her little writings when admitted to the candidateship. The hope that He would accept the service so unworthy a creature could offer. And when on the Annunciation, the day of our Vows, when she spoke to Him of our happiness and said 'But you know well, though my happy time to make them is far off, *yet my whole heart is yours* and with it I pronounce them with all its affections.' Precious child! every little comfort I could offer her in her sickness, she, recollecting herself, would remark: 'If you say so, my Mother,' and would not take even a drink she was parched for till Mother said so, or, when present, gave it." [1]

This little novice had entered the Community on November 27, 1816 and died June 20, 1817. The brother, afterwards Rev. Michael D. Egan, was President of Mount St. Mary's Seminary from 1826 to 1828.[2] He died abroad having gone to France and Italy in the hope of restoring his health. He was much beloved by professors and students — very talented and a beautiful writer. Bishop Egan of Philadelphia was the uncle of these two gifted young souls who went so early to God's embrace.

Our Saviour gave joys as well as sorrows to His

[1] Archives of Mount St. Joseph, Ohio.

[2] McSweeny, *The Story of the Mountain*, Vol. I, pp. 159, 199, Emmitsburg, 1911.

children in St. Joseph's Valley. Bishop Dubourg returned from Rome where he had been consecrated Bishop of New Orleans. He saw with delight the abundant fruit of his early undertaking, a part of his reward for influencing Mother Seton's departure from the home of her childhood. The Sisterhood had between thirty and forty members; the Academy about eighty pupils; the day schools were well attended and the orphans were cared for in several cities. During his stay at Emmitsburg, the bishop confirmed several of the novices and pupils. After bidding farewell, he wrote to Mother Seton:

"In a few days I am to launch into the career allotted to me. Pray that I may run it to the term with unwearied constancy, notwithstanding the great obstacles that may be thrown in my way. Pray that I may become the model of my flock and that by avoiding all those faults which perhaps were the cause of my failure in my first attempt, I may deserve to be the instrument of the mercy of my God upon so many thousand ignorant, deluded, or corrupt souls, whose salvation is in a certain measure committed to my care. Oh, my dear Mother, what a charge! Enough to make one sink under the weight if a proportionate assistance should for a moment be withdrawn. Pity me and pray for me!" [1]

Bishop Dubourg had gone to New Orleans as Prefect-Apostolic in October, 1812 and had endeavored to regulate Church matters which he found in a lamentable condition. New Orleans had been made an episcopal See in 1793, but had been vacant for some years on account of the transfer of its Bishop to another diocese and the death of his appointed successor just before his intended departure from Rome.[2] Louisiana be-

[1] White, *op. cit.*, p. 393.

[2] Shea, *Life of Archbishop Carroll*, p. 570.

came a territory of the United States in 1804, and New Orleans later fell to the care of Archbishop Carroll who had Bishop Dubourg named as its Ordinary in 1815. After his consecration in September of that year, he began a tour through Europe for the purpose of collecting funds and laborers for his new Vineyard. After two years travel he returned to the United States with a band of zealous clergymen and was installed at St. Louis on January 4, 1818. In one of his letters he says:

"As I could not penetrate into the capital of Louisiana without exposing the sacred character with which I was invested, I thought it more prudent to commence the attack at those points of my diocese which were the least ably defended. For this reason, the vast territory of Missouri was the first theatre of our labors; there we had to contend with obstacles of every kind — profound ignorance of religion and the prejudices arising from it, universal corruption, the disregard of everything like principle, absolute poverty, not having even where to lay my head, and more than fifty persons depending on me for their support. Retiring into the forest, we there raised with our own hands a spacious cabin to shelter us from the weather and laid the foundation of another edifice."

Small as was the heroic band of priests and so much work awaiting them, God lessened their number by calling to his eternal reward in February, 1818, Rev. Charles Duhamel, a devoted missionary and dear friend to the Sisters.[1] This was a grievous blow to Father Dubois and laid an extra burden of work upon his willing, energetic, and already heavily pressed shoulders. His duties at Mount St. Mary's College, at

[1] Rev. Charles Duhamel left Paris in 1784 for French Guiana, but his health failed in that climate and he came to the United States and was made pastor of Hagerstown and finally of Emmitsburg.

St. Joseph's Mother House, and at the Academy—all of which were steadily increasing — and his parochial duties made it necessary for him to have the assistance of an efficient clergyman in place of the Rev. John Hickey, who was called to St. Mary's College, Baltimore. Only a man of invincible will power and almost superhuman strength could have met and overcome the labors and trials of his situation. His great desire was to furnish this country with a body of educated and edifying priests, and history testifies to his success by the number of brilliant clergymen she has placed on her scroll of fame. Father Dubois had gone to Emmitsburg from Frederick penniless, trusting that God would bless his work and desires, and he never faltered in his purpose.[1] He was favored with the encouragement and fatherly counsel of Archbishop Carroll, aided by the saintly Bishop Cheverus of Boston, and was strengthened by the helpful and hopeful Father Dubourg, who had inaugurated so many religious and educational works. The professors and students loved and respected their Rector, for Father Dubois, though firm, was always kind and amiable, dignified but not distant, eager to discover good qualities and to applaud them. In his early trials he had derived his chief support from Father Bruté — "The Angel Guardian of the Mountain" — who on his return from Europe in 1815 had been the Rector of St. Mary's Seminary, Baltimore. Now, 1818, he returned to the Mountain taking with him his library of five thousand volumes[2] and became the assistant

[1] When Father Dubois came to the United States he brought letters of introduction from the Marquis de Lafayette to President Monroe and to the statesman Patrick Henry. Both gentlemen became his sincere friends and the latter assisted him greatly in the study of English.

[2] Some of these volumes are still at the old Cathedral in Vincennes.

of Father Dubois as Professor of Divinity and Lecturer on Sacred Scriptures. He was likewise pastor of the congregation in Emmitsburg and confessor of the Sisters at St. Joseph's Vale. Mother Seton had always valued his spiritual direction and kept with him a correspondence on religious subjects even while he was on duty in Baltimore. His return to his old charge delighted her heart and he enjoyed as in former years her assistance in arranging his edifying but quaint conferences. In the early part of the year 1818 he wrote her:

"MY DEAR MOTHER:

In this new beginning it seems as if we all together want to renew our best confidence in our Lord Himself, for how can I hope to be His blessed instrument but through His Adorable Will and most tender mercies to souls so entirely offered to Him in the ways of His most perfect service on earth. *Humility, Simplicity, Charity!* How well these blessed names of the three virtues marked out by St. Vincent will carry us through! Indeed it is but my most sacred duty to try to assist your dear family and yourself, Mother. My heart and my eyes, I might say, at this very moment fill at the thought, as it will appear to me when my Lord and your Sovereign Creator and most tender Saviour, will, at my death ask me what did I *feel* and still more what did I fulfill of such a charge. Holy confidence in *Him* is all on both sides — poor man, nothing. Ah, so well do I feel it for me — but I am glad to feel so — and wish to feel more so, that truly our Lord be all in all!"

Again he writes:

"I pursue, my dear Mother, the useful task our father imposes upon me, but I cannot succeed without many corrections or even compositions anew. Be so good as to give hands for that to your brother. I leave a large interval between the lines, that you may blot out

and write down better, principally where this poor French-English will be quite unamendable. Join this little exertion to many others. I offer the morning task as a part of my preparation to the holy Sacrifice. I will offer for both. I will be most encouraged if you can spare this day, the time for these two lectures and return them through our dear Father.

"When you see two translations proposed blot out the worst — except you may be obliged to blot out both and contrive anew. I have affected something too much of the spirit of poverty which becomes a poor priest, and a Mother of the poor. You will be at a loss where to write your corrected translation but I know how small a character you can use and so you will do for this time. The next I will write more at large."[1]

At the close of a retreat he said, "True joy and Alleluia from His Heaven be with you all, my dear Mother and Sisters, as so well pledged it is to you all after his little happy duty of a moment, this holy week. Your confessor and humble assistant now retires with his portion of joy, too, to his mountain. Pray that God may prepare there worthy priests for His Church. This is one of the most pressing thoughts and prayers for true Daughters of His Charity."

At this time Mother Seton was suffering from a severe affection of the lungs which threatened to rob the Sisters of her earthly assistance. She had always considered herself simply as a "cement" of the Community and now that St. Joseph's, as a house of religious perfection and an institution of learning, was on a firm basis and her children had grown to maturity, she felt she might hope for the object of all her ardent aspirations — a holy and happy death. Bishop Cheverus, learning of her weakened condition and of her

[1] Archives of Mount St. Joseph, Ohio.

desire "to be dissolved and be with Christ," wrote to her that "he did not pity but envied her the prospect of hastening to the embrace of Him who is love and of soon meeting the Saints of whom she had been the happy Mother." He said, too, referring to Rev. Dr. Matignon's death which all expected and which occurred in a short time, "You will meet in Heaven, the venerable and dearest friend who is going to be taken from me. Dear Sister, pray that I may be endowed with some portion of your faith and resignation."

The Angel of Death indeed visited St. Joseph's but it was Sister Ellen Brady who was called Home. Sister Margaret George in her journal states: "She was own sister of Sister Felicité Brady, entered the Community August 24, 1816, was kind, obliging, unassuming, and affectionate. Her death was sudden and unexpected — pressure of blood in the head. Medical aid arrived too late. She sank into a stupor and died April 21, 1818." [1]

Father Bruté said of her:

"Separated by a special vocation from the great temptations of this land of offence, she showed the most certain marks of a certain and divine call. She exhibited the most evident marks of her pure and simple intention. She came to seek for perfect gifts. She invariably exhibited that principal spirit of charity which is the great end of your vocation — mildness, patience, readiness to assist others. There is but one voice, here — how kind, laborious and truly humble and gentle was your Ellen. And is not this the daily preparation and best pledge of a happy death? It is, dear novices, remark it, I entreat you. It is not so much your fervent prayers as what of them will

[1] Archives of Mount St. Joseph, Ohio.

have been turned into real and improved grace; it is not so much your diligent and even sorrowful examinations as the real application to mend every day something and improve which will be the great preparation of your happy death. Ellen, Ellen, had a happy death, my dear Sisters, for she loved her God with the most humble fidelity and loved and served you with the same humble and most perfect fidelity." [1]

Pleadings for help again came from Philadelphia and, in the year 1818, a school was opened for German children. The Sisters who went to receive their great reward must have obtained strength and apostolic zeal for their dear companions on earth; for the growth of work was marvellous, and when we consider the difficulties of travel, we have no hesitation in saying our early Sisters were true heroines.[2]

Divine Providence delayed the sojourn on earth of Mother Seton in answer to the pleading supplications of her Daughters. This being the year for election of the Mother Superior, as she was the Foundress, an exception was made in her favor for a third consecutive term. She objected strongly and wished the constitutional limit to be observed, but the Sisters were urgent in their entreaty and the election was confirmed by the proper authority. As if in prophecy she wrote to one of the Sisters calling it "an election of the dead."

[1] Archives of Mount St. Joseph, Ohio.

[2] In Archbishop Maréchal's *Diary*, we find: "Sept. 23, 1818. Went to the Sisterhood. Celebrated mass, gave confn. to 15 young ladies. Grand dinner, visited the house, garden, graveyard. Mrs. Seton in consumption, but far better than I expected. Still animated with a pious cheerfulness. In the afternoon gave benediction. Granted a holyday to the Academy. 25th. Gave confn. in Emmitsburg to 74 persons. Dined at Mr. Hughes. Sisterhood fine and very precious institution. 16 vowed sisters, 18 novices, 2 postulants, 36 + 3 N.Y. & + 3 Phila. 67 Boarders. *Records* of the American Catholic Historical Society, Vol. II, 1900, p. 432.

Mother Seton had long desired to build a chapel to the greater glory of God and for the better accommodation of the Community. "We have a dwelling for ourselves and pupils, why can we not have a small but neat chapel for the dear Master who condescends to reside on our altars?" she would frequently say. Being told by Sister Margaret that the house was out of debt and held funds to the amount of $1600 she felt they might begin preparations for the desired structure. She walked over the grounds with the Sisters and chose the location and even contracted for some of the materials: but another fondly cherished project, that of building a school for the free instruction of poor children of the surrounding country, took the precedence. From the very beginning St. Joseph's had given gratuitous instruction but the accommodations were limited. Instead of the chapel there was built a Free School, finished in 1820, in which children of the poorer classes received daily instruction. They were provided with a substantial meal and were also permitted when needy to carry provisions to their homes. This school was the object of Mother Seton's most affectionate solicitude.[1]

Two deaths occurred at St. Joseph's in the fall of 1818. One was that of SISTER MARY ELIZABETH (Mary Wagner) on November 6 — of whom Mother Seton had written in her notes, "the good Dutch girl who came all uninstructed, who wanted to belong to the Church of the Apostles, who said 'Luther is Luther and Calvin is Calvin, but where is the Church founded by Christ?'" She entered the Novitiate August, 1817. Sister Margaret George in writing her mortuary notice says, "She was very pious, her soul in constant recol-

[1] Archives of Mount St. Joseph, Ohio. Journal of Mother Margaret George.

lection with her God." Sister Mary Ignatius Torney died November 20, 1818.

Mother Seton felt her days of life were fast coming to a close and having watched with a mother's tenderness the passing away of her saintly young daughters, she exulted in spirit that she would soon join them in our Father's Home. She wrote Bishop Cheverus of her feeble condition and his answer reveals his deep interest in her welfare and that of her Community and shows how much he valued her letters. He tells her he read her communication

"twenty times with increasing emotions of sorrow, affection, admiration and real devotion. I bless the Father of Mercies for the happy state of your community, for the health restored to your worthy Superior. To him, to the good Sisters, to their happy pupils, I beg to be remembered with affection and respect. Their prayers I humbly and earnestly request. I condole with them, they will with me. We cannot help feeling our loss although those we love and venerate are so great gainers by it. I beg a few lines when your situation permits it. They will be received and preserved as a treasure to the heart of him who in our dear Lord is truly devoted to you."

Archbishop Maréchal also wrote her about this time:

"Since my consecration, my dear Mother, I have received many hundred letters; very few, perhaps none, have given me so much consolation as yours. Surely my flock ought to pray for me: and yet who fulfils that great duty of filial piety? Imagine that many on the Feast of St. Ambrose (December 7) have drunk my health. God bless this good people; they did it I am sure through politeness, nor am I so stern as to condemn them entirely. But, you, Sisters of Charity, how much more enlightened you are! Continue, my dear Mother, to raise your hands to Heaven that the Supreme Pastor of the Church may

grant me the light, the fortitude, and the consolation that are so necessary to me in my awful office; and perform that duty of charity not only while you are in this world, but also when your body will be lying in the "Woods" and your soul in Heaven." [1]

Archbishop Neale had died at Georgetown, D.C., on June 1, 1817, and the writer of the above letter, Reverend Ambrose Maréchal, a Sulpician of St. Mary's Seminary, was appointed his successor and was consecrated by Bishop Cheverus of Boston, December 14, 1817.[2]

That Mother Seton's friendship and counsels were highly esteemed we know from her correspondence with many of the hierarchy and clergy as well as from persons of the world. That she was frank in advising and condemning we read also, with great interest and edification. To a young clergyman who acknowledged careless preparation of a sermon she said: "Sir, that awakens my anger. Do you remember a priest holds the honor of God on his lips? Do you not trouble yourself to spread His fire He wishes so much enkindled? If you will not study and prepare while young, what when you are old? There is a mother's lesson."

Bishop Bruté often said, "O that priests felt for themselves as Mother Seton felt they ought to be! How much did she not suffer in witnessing their imperfections! How sorrowfully, yet how charitably did she consider their faults!" He acknowledged her ideas of the dignity of the priesthood had made a great impression on him. To a priest who expressed a preference for E— rather than B— she wrote: "One thing I hope you are convinced of (I as a wretched

[1] White, *op. cit.*, p. 412. [2] Shea, *op. cit.*, Vol. III, pp. 36, 39.

sinner know it well) that whenever we meet a little prop of human comfort there is always some subtraction of divine comfort: as for my part, I am so afraid to cause any such subtraction, that I feel a reserve and fear in every human consolation, that makes them more my pains than my pleasure, yet the liberty of the children of God I hope in all. I only mean to say, we should be too happy when the Providence of our God keeps us wholly to Himself. You are remembered and loved here too much to make it a safe place for you, unless you were sent by God Himself without the least agency of your own, and even then, I fear my brother would grow lean. Pray for us, I pray. Your own poor Mother." . . .

To the same priest who had corrected severely a relation at St. Joseph's she wrote at another time:

"You and I speak for all eternity; but take an advice from your old Mother. I am a hundred to your thirty in experience, that cruel friend of our earthly journey. When you ask too much at first, you often gain nothing at last — and if the heart is lost, all is lost. If you use such language to your family (students) they cannot love you since they have not *our* microscope to see things as they are. The faults of young people must be moved by prayers and tears because they are constitutional and cannot be frightened out." [1]

She instructed the young Sisters in like manner. During the spring a severe thunder storm having driven the children into the house, almost in a panic they rushed into the chapel and fell upon their knees. Their "Angel" gave the signal to leave the chapel and remarked to them that "they were ready to run to God when in fear but not so anxious at other times."

[1] White, *op. cit.*, p. 435.

Mother Seton, hearing of it, bade the Sister have them return to the chapel saying, "To whom should they fly in time of danger if not to our Lord?" [1] She impressed on the Sisters that, in remedying evils, love is the most powerful expedient. She was always a Mother, in her lectures, her corrections, her encouragement, her praise. A Sister, who needed permissions or directions had called on her several times in succession, said finally, "My dear Mother I fear that I disturb you too often." "Not at all," she answered, "the sunbeams are not more welcome through my windows than your well-known step at my door." She regarded ingratitude as one of the basest defects that can tarnish the character of a human being and she warned those under her care to beware of so disgraceful a failing. Not only those around her but the Sisters on the mission felt the tenderness of her solicitude. To one she wrote:

"MY OWN DEAR SISTER:

I take a laugh and a cry at your flannels and plasters. Never mind: God is God in it all. If you are to do his work, the strength will be given you: if not, my precious child, some one else will do it, and you come back to your corner. No great affair where His dear atom is, if only His Will is done. Peace, dearest soul, from our Jesus. I look a long look at our dear crucifix for you. All are here nearly as you left: our faithful God the same! Ever your little Mother." [2]

To another:

"Knowing as I do so well your heart's full desire to serve our Lord purely, I can say nothing to you, dearest soul, but to keep well to what you believe to

[1] Archives of Mount St. Joseph, Ohio.

[2] *Ibid.*

be the grace of the moment. You will so often be at a stand for what is best in a situation so new. But only do for the best as you always have done and leave the rest for our dear God. Try only to keep in mind as I know you wish, to be guarded and very careful in disapproving or changing anything, until you have been there awhile and can see through the meaning of everything. O may our dear Lord strengthen you in that point and you will see how well all will go after a little while. We separate, dear child, but you go to do what we stay to do — the dear will of God — all we care for in this poor life. May He bless you forever!"

And to another:

"My own dear Sister:

Going on her heavenly errand and to crucify self! Bad, wicked thing. You owe it a good grudge, pay it well. My child, often I shall say in my solitude among a hundred, my Sister is with you, my God! I find her in You, every moment she will be serving you and loving you with me! Love our Mother above, she will comfort you. I do not feel the least uneasiness about you. If you suffer, so much the better for our high journey above. The only fear I have is that you will let the old string pull too hard for solitude and silence. This is not the country for solitude and silence, but for warfare and crucifixion. You are not to stay in His silent agonies of the garden at night, but go from post to pillar, to the very fastening on the cross. . . . My Sister, child of my soul, to God I commend you."

This personal study of each character endeared her to her daughters and made her more able to direct them to their own perfection, to the advantage of the Society, and to the principal ends of their institute. By her own example they learned consideration for others and the respect due to each individual with whom they came in contact. She knew not how to hurt the feel-

ings of others, it would seem, and was very resourceful in placing every one at ease. Called to the parlor one day, she found three persons awaiting her, a clergyman, a lady of society, and a poor woman soliciting help. She approached the priest, knelt and received his blessing, then with graceful dignity greeted the lady, after which, taking both the hands of the poor woman, she enquired about her needs and, having attended to the call of charity, she returned to her other visitors who were not only edified but highly delighted with the sweetness and ease of their hostess.

On September 19, 1818, Bishop Cheverus was called upon to part with Rev. Francis A. Matignon, his friend and beloved companion. His grief was great as was that of all Boston where Father Matignon had labored for twenty-six years with the sweetest simplicity and generous loving service.[1] Mother Seton felt that the list of her friends in eternity was growing longer and her own desires to be there likewise increasing, but she sympathized with Bishop Cheverus whose loss was very great and whose physical strength was growing weaker. This in a few years led to his return to France in 1823, where he presided over the diocese of Montauban until he was appointed Archbishop of Bordeaux and later made Cardinal. The little band of pioneer priests and Sisters was being separated — called to the reward of their labor or carrying to different parts of the country the messages they had received.

In May, 1819, Sister Margaret George, whose second term as Treasurer had expired in July, 1818, was sent to replace Sister Rose White as Sister Servant in New

[1] Doubourg, *Life of Cardinal Cheverus*, p. 110, Philadelphia, 1839.

York City, the latter returning to her old charge in Philadelphia. On the evening before Sister Margaret's departure, after a long conference with her, Mother Seton penned a beautiful letter which, with one written to Father John Hickey the day following Sister Margaret's departure, we give below. Bishop Connolly's wish was gratified. Sister Margaret remained in New York until recalled to the Academy and to the office of Treasurer at Emmitsburg.

"His Peace

My Margaret:

Beg Rose to do all she can to get Fanny [Sister Frances Jordan] home — to let Cecil [Sister Veronica Cecilia O'Conway] have all the time she can with her parents *as she passes.* Take care of Margaret [Sister Margaret George] exactly as you would of E. A. S. [Elizabeth Ann Seton]. Mind that, my last injunction. Remember all the little things I told you in this corner about kindness to strangers in the *true spirit.* Watch carefully to make Felicité [Sister Felicité Brady] happy and the health of Scholastica [Sister Scholastica Brady] who cannot bear much wet and cold, you know. I am not uneasy about her happiness or yours. You have so much to do for our Lord. May He bless you as my heart and soul bless you!" [1]

Mother Margaret has written on the back of this letter, "Mother's last word of advice on the morning I saw her last — going to New York, May 28, 1819.

Mother Seton wrote to Father Hickey:

"My Blessed, Blessed Brother:

I am at the moment of parting with our truly dear little friend whom every one here will sincerely regret, notwithstanding the little scales which no human soul it seems can be quite free from. I tell her all I would to *my own* at such a time. William is surely

[1] Archives of Mount St. Joseph, Ohio.

one of the most estimable young men in the world. What a precious diamond to be so covered with the cares of the world, but how can he help it — be quite gentle and considerate with him, you blessed man of God, feeding on Sacraments every morning and rejoicing your heart with the choicest Wine. Had his dispositions to virtue and religion been cultivated as yours have been, he would be already your equal, I believe, — believe — but not sure. Now your patience is to be tried, I know, by the sending back these books — but our Reverendissimus says so — he said we might take what we wanted, the rest must be returned to you — if you find Mr. Lucas fretted about it, my blessed friend, please to take some large or small catechisms for us, half dozen of little dictionaries, and half dozen of the *Task*, some *little* books of Eternity such as you sent before, and put him in good humor — but if he does not mind the disappointment let all drop as I ask these things of my heart and that is not the common channel. Good little Sister Margaret is gone to take care of the dear orphans in New York to let Sister Rose return to Philadelphia in the place of Sister Fanny who has been at death's door and perhaps is so still. Sister Jane and Sister Susan have the school here and we have some new helpers who carry all on to my heart's contentment with great order and peace. Sister Cecilia too is very sick and coming home. Our Dearest Lord smiles on us you see. It will be a true act of love to Him if you would write Sister Rose (and tell her it is by my request) the good things you say of her Charles in your letters to the Mount. (Charles was Mother Rose's son and had given her much anxiety.) We are all rejoicing at A. Elder's *last step*, you may be sure. We were told from the *Altar* to unite our Communions for him, as well as for the still happier Mr. X & C. I am so much better — cannot die one way, it seems, so I try to die the other and keep the straight path to God alone. The little daily lesson to keep soberly and quietly in His Presence, trying to turn every little action on His Will, and to praise and love

through cloud and sunshine, is all my care and study. . . . So much for your Mother's little part — but oh, mind your own so great and so glorious; for whether in action or at rest you are forever *His Priest.* Bless *them,* bless us *all.* Mon. C. C. 1819.

Your E. A. S. in our all."[1]

The first death outside of the Mother House was that of Sister Camilla Corish, one of the incorporators of the Community. She died in Philadelphia August 10, 1819.

Sister Jane Frances Gartland followed, August 20, 1820. She with Sister Margaret George and others who became illustrious members of the Community entered the Novitiate in 1812. She was teacher in the Academy and head "Angel" (Mistress of Recreation) and succeeded Sister Margaret as Treasurer in 1818.[2]

Mother Seton, wishing to inspire the Sisters with love and reverence for the children intrusted to them and to emphasize their duty of surveillance, called those who had charge of the departments Angels; for she said, "you must perform the office of Guardian Angels," and Bishop Bruté would say, "Your reward or punishment will be proportioned to the dignity of those souls, to God's love for them, to the glory they might have given, and the recompense reserved for them."

Sister Elizabeth Boyle, so often spoken of as Sister Betsy and whom Father Bruté praised so much for her care of the linens in the Mountain Church, went to Philadelphia September 13, 1820. Her zeal for God's house and love for the poor were displayed in the early days at Emmitsburg when on horseback

[1] Archives of Georgetown University. Transcript in Archives of Mount St. Joseph, Ohio.

[2] Archives of Mount St. Joseph, Ohio.

she went from place to place performing the duties allotted to her. Later on she became the Mother Superior in New York in which city she arrived on Christmas Eve, 1822.

The See of Philadelphia, which had been vacant since the death of Bishop Egan in 1814, was filled by Rt. Rev. Dr. Conwell in 1820. Charleston, S.C., was erected into a See July 11 of that year; Richmond, Va., and Cincinnati, the following year, 1821. Bishop England was appointed to Charleston and Bishop Kelley to Richmond.

From the effects of several previous attacks of illness Mother Seton had never recovered and greater exposure than her shattered condition could bear brought about, in 1820, pulmonary trouble which baffled the skill of able physicians. She was confined to her room for four months and although her sufferings were great she never complained, moans passing her lips only during sleep. She loved to speak with the Sisters and to listen to the innocent recreation of the children, whom she often called to her room for some token of her motherly love, especially those of the Free School. She never shirked her duties as Mother and continued interested in the affairs of the Community which she directed with her prayerful wisdom. The spirit of Mother Seton during her illness is shown in her parting words to a former pupil who had come to say good-bye before entering on a long journey. The lady kneeling for her blessing, Mother Seton raised her hand and said: "God bless you, my loved child, remember Mother's first and last lesson to you: — seek God in all things. In all your actions submit your motives to this unerring test:—Will this be approved

of by His all seeing Eye? If you do this, you will live in His presence and will preserve the graces of your First Communion. You will never see Mother again on this earth. May we meet in Heaven! Three wheels of the old carriage" (meaning her body) "are broken down, the fourth very nearly gone, then with the wings of a dove will my soul fly and be at rest. Remember me, and if you love poor old Mother, pray for her." Seeing that her young friend was deeply affected, she called her back, embraced her tenderly and said, "Not forever do we part; a few short years, dearest, and we will be united, never, never to part. God bless you again!" [1]

When the Sisters manifested anxiety about her condition she would say, "His Will be done." She practised obedience to the Rules in a remarkable manner and followed as far as possible the religious exercises prescribed. Her confessor, Father Bruté, visited her often and suggested sentiments of love, confidence, penance, resignation, and union with Jesus Christ. The Bread of Angels was her great treasure and she would look forward to the moment of receiving Holy Communion with the greatest ardor, so that her usually pale countenance often glowed with fervor. Being asked by her Director what she considered her greatest blessing from the Almighty, she answered, "That of being brought into the Church." She often spoke of the happiness of dying in the arms of Mother Church, remarking, "How few know the value of such a blessing!" When her symptoms became alarming, all her spiritual daughters were called to her room and as she was too feeble to address them, the Father Superior performed this service for her and delivered

[1] Archives of Mount St. Joseph, Ohio.

to them their dying Mother's last will in the following words: "Mother Seton, being too weak, charges me to recommend to you at this sacred moment, in her place: First, to be united together as true Sisters of Charity; Second, to stand most faithfully by your rules; Third, that I ask pardon for all the scandals she may have given you — that is, for indulgences prescribed during sickness by me or the physician." She then thanked the Sisters for their kindness and said again, "Be children of the Church; be children of the Church." After this followed Extreme Unction in which ceremony she united her soul with full appreciation of the Divine blessings. Her daughter, Katherine Josephine, and the members of her Community were always with her. Her son William was still absent on a cruise; Richard had been home during her illness but was called away by business matters and died at sea.[1]

The sorrow felt by her community when it became certain that God was taking their Mother from them cannot easily be described. Around her couch they knelt in prayerful anguish every countenance betraying sad distress, and Mother Seton alone seemed to possess in this trying hour true fortitude and undisturbed serenity. When her beloved daughter's grief burst forth in heart-rending sobs and she swooned away at her mother's bedside, that saintly mother raising her hands and eyes to Heaven prayed aloud: "May the most just, the most high, and the most amiable will of God be accomplished forever!" Then she asked one of the Sisters to recite her favorite prayer.

[1] Seton, *op. cit.*, Vol II, p. 304. "Died on board the brig *Oswego*, June 26, on her passage from Cape Mesurado to St. Jago, Richard B. Seton, Esq., of Baltimore, late United States Assistant Agent at Monrovia, aged 26 years. — *Boston Paper.*"

"Soul of Christ, sanctify me," but the Sister being unable through weeping to proceed, Mother Seton finished the prayer herself. Her last words were "Jesus, Mary, Joseph" and when she had lost the power of speech, the Sister near her said that she felt sensibly that our Lord was there waiting to bear away the precious soul. At two o'clock in the morning of January 4, 1821 her eternal rest came to her. She was in the forty-seventh year of her age and the thirteenth of her religious life.[1] On the following day, after the Holy Sacrifice had been offered for the repose of her soul, her body was followed by her grief-stricken community to its quiet resting place in the sacred "Woods." A simple cross and rosebush were planted to mark the spot and typify her victory and crown.

One of the Fathers of Mount St. Mary's College wrote the following:

"Bend o'er this tomb, fond creature of a day,
And, sad and pensive, read this mournful lay;
Or, round the spot, flowers of the fairest strew,
Flowers that bloom and fade like her and you.
Here lies — alas! not words nor mimic art
Can show this sainted soul, the seraph heart,
The manner bland, the mind serene and clear,
Which once informed the clay that moulders here.
Here let the poor, the orphan, come to mourn,
Let Mercy weep, for this is Seton's urn.
Here let Religion's sighs and tears be given;
Ah! no; she smiles and points again to Heaven." [2]

During the same month two of Mother Seton's spiritual daughters went to join her and the other

[1] Seton, *Ibid.*, p. 291; White, *op. cit.*, p. 441.
[2] Archives of Mount St. Joseph, Ohio. Journal of Mother Margaret.

happy ones who assembled early to keep a place for each of us, their descendants. SISTER MARY ANN BUTLER died January 14, and SISTER VICTORIA BRADY January 19, 1821. Sister Mary Ann had joined Mother Seton in Baltimore in 1809. She was the daughter of Captain Butler of Philadelphia and sister of Reverend Thomas Butler, President of Mount St. Mary's, Emmitsburg, and later of Mount St. Mary's of the West, Cincinnati. She was gifted in painting and poetry but fearing praise used her pencil or pen only when obedience directed her. She wrote *A Hymn to St. Joseph, A Hymn to St. Vicent, Lines to the Crucifix, The Rose of Whitsuntide,* and *O, What Could My Jesus Do More.* Some of these are still used by the Sisters of Charity and their pupils.

SISTER VICTORIA BRADY entered the Community April 18, 1812 and was sent to Philadelphia in 1817, but her health soon failing she returned to St. Joseph's Valley. Although very delicate she led a life of usefulness until the moment of her death, arising for Mass and helping in the Infirmary the very day God called her.[1]

[1] Archives of Mount St. Joseph, Ohio.

CHAPTER IV

SISTER ROSE WHITE IS ELECTED MOTHER — EMMITSBURG COLLEGE BURNED — HOUSES OPENED IN VARIOUS CITIES — HOSPITAL IN ST. LOUIS — SCHOOL AND ASYLUM IN CINCINNATI

1821–1829

MOTHER SETON was no longer at St. Joseph's Vale, but her work must continue, and so on January 25, 1821 an election was held to fill the office of Mother. The choice fell on Sister Rose White, then Sister Servant in Philadelphia. Having arranged the affairs of her mission, she set out for Emmitsburg where she arrived March 20th and began at once the duties of her new office with Mother Seton's example fresh before her.

The Community, consisting then of about fifty members, had orphan asylums and schools in Philadelphia and in New York, took care of the domestic arrangements of Mount St. Mary's College, and conducted the Academy and day school at Emmitsburg. All of this had been accomplished in the short space of twelve years — the term of Mother Seton's religious life. Very shortly, asylums and free schools were opened in Baltimore and Washington, a school was begun in Lancaster, Pa., and the Infirmary connected with the Medical Department of the University of Maryland was given in charge to the Sisters.[1]

[1] Archives of Mount St. Joseph, Ohio.

SISTER APPOLONIA JORDAN died July 14, 1821 and was buried on Sunday, the 15th, the day the Sisters' Retreat began. She had gone to St. Joseph's with her mother in 1819. SISTER MARY IGNATIA DOYLE had died June 10 and a novice, MARY VINCENT LANGLEY, at her own home on June 23. Bishop Dubourg, the old friend of the Sisters, though working zealously in his extensive diocese, did not forget the Sisters at Emmitsburg and found great consolation in the spread of their Society and the good work already accomplished. He wrote to Sister Margaret July 6, 1822:

"ST. LOUIS, July 6, 1822.

Your kind and affectionate letter of April 9th received only three days ago, on account of my absence from home, has afforded me, my dear Sister Margaret, an inexpressible satisfaction. I somewhat wondered at your long apparent neglect, yet I was well assured that your affection was still the same, nor did I ever entertain a doubt of your fervent remembrance of your Father in your prayers. Mine are not wanting for your happiness, which consists altogether in your perfection; and it gives me great pleasure, that notwithstanding your failings, you are continually struggling to advance. Alas, my dear child, we are poor crazy machines which require constant attention to keep them going. Let us not lose courage; our very infirmities will tend to consolidate our virtue by affording it a continual exercise. I had no hopes of meeting you in this vale of tears, till very lately, when objects of highest importance have presented which will in all probability compel me to visit your quarter; I will be very thankful to God for a circumstance from which I promise myself so much pleasure and edification. The dear Valley will not be the last nor the least source of gratification to my wayworn heart. — It expands with the thought, and feels all the warmth of youth renovated, with the hope of soon beholding the wonderful

growth of our little grain of mustard seed. Your dear Mothers, you, Sisters Adele, Louisa, and others, my former acquaintances, and my ever dear children, rise up in a delightful group to cheer my weakened fancy, and gladden this heart so long weaned from those pleasing sensations. Meanwhile, pray and request prayers for the objects of my intended trip. They are manifold, and who knows but it will be the means of extending the sphere of usefulness of your dear Society? Give my affectionate and respectful remembrance to all about you, to your indefatigable Superior, and the Reverend Fathers Bruté and Hickey. The progress of the Seminary, which I see keeps pace with that of the Sisterhood, consoles me in my present sterility. They both hold out to America a pledge of divine protection, the fruits of which will extend to its most remote quarters. May I be blessed with some from that plentiful reservoir! Amidst my many causes of grief, it has pleased the Divine Goodness to give me some consolations, the more valuable, as they are distributed with a more lavish Hand. Among them is the great opening to the introduction of the Gospel among the Indian tribes. An establishment is now in forwardness for the Osage nation, in which the first Catholic missionary has been received with the most glowing effusions of love and confidence, whilst the Baptist missionaries, though strongly supported by Government, are pining in neglect and inaction. The Indians have their old traditions of the *Robe noire*, of the cross, of Catholic Rites: nothing but that will satisfy them. They have promised all their children to the envoys of the great Father of St. Louis, and the principal agents, mostly Catholic, have given the example, not only by going themselves to confession, but also by offering all their help to make the establishment, and support the children for a couple of years, that is, till we have the means of supporting them ourselves. Show this to my good friend Father Bruté. I know how much he will be interested by this prospect, and his prayers will contribute not a little to realize it. My

numerous occupations do not comport with long letters. You will be satisfied with this, and not measure by the number of my lines, the extent of my tender affection for you. ✠William Bp. of Louisiana." [1]

Bishop Dubourg about this time wished Father Bruté to be made Bishop of St. Louis (March 19, 1822). His large diocese was to be divided and knowing the zeal of his old friend he would gladly have had him as a partner in his work. The bishops, priests, and Sisters who were then setting up Christ's Kingdom in the United States seemed like one great family, their sole purpose being the advancement of God's glory and the saving of souls. Each saw in the others rare gifts and felt happy in being able to develop them. Their high spirituality might tempt us to think them wholly divested of earthly aims, but a closer examination of their lives, correspondence, and conversation delights us with the charming individualities revealed. While religion was their main object, every other laudable sentiment reveals a happy combination of the material and the supernatural — patriotism, friendship, benevolence. It was customary then to keep journals and to them we are indebted for many points of history and for lovely character sketches of the great people of the early Church.

On April 1, 1823, Mrs. Jordan, an octogenarian, Mother of the Sisters Frances and Appolonia, died at St. Joseph's. On May 6 the Most Reverend Archbishop administered Confirmation in the Sisters' Chapel to thirty-two pupils, and on the same day SISTER SUSAN CLOSSY died.[2] She has been mentioned as coming to the Community in the early days from New York. SISTER TERESA CONWAY, a

[1] Archives of Mount St. Joseph, Ohio.

[2] She had been the tender nurse to Rebecca Seton.

member of the early band, died November 6. Sister Anastasia Nabbs, known so well at Mount St. Mary's College, on December 20, 1823.[1]

In looking over Archbishop Purcell's writings of this date, we find the following letter written on August 6, 1823:

"Mr. Hickey, Mr. Pise, and myself placed our flag (U.S.) on the highest tree on Carrick's Knob." This is a peak of the Blue Ridge mountains a short distance from Emmitsburg. Here, too, a bonfire sent forth its flaming tongues when the whole country was illuminated as a testimony of regard for the Marquis de Lafayette and a profession of welcome to him in 1824. In the Know-Nothing times, 1855, the above mentioned Mr. Pise, as a protest, wrote the poem, "They say I do not love thee, Flag of my Native Land."[2] We read with delight the many interesting stories of Emmitsburg students who were patriotic as well as scholarly and holy. Whatever stirred the soul of Mount St. Mary's College was felt with enthusiasm in St. Joseph's Vale.

Father Bruté sailed for Europe in the ship *Marmion* March, 1824, taking with him Mr. John B. Purcell to finish his studies at St. Sulpice, Paris. In a parting letter Father Bruté says, "This morning the last Mass for so long a time. My son Purcell also at Communion — the breakfast together at your dear Sisters."

Mr. Purcell wrote to Father Egan:

"Dearest Egan:

Sailing down with a fair but light wind, — all's well, so far. Said my beads just now, counted over

[1] McSweeny, *op. cit.*, p. 65.

[2] Rev. Charles Constantine Pise wrote a *History of the Church*, Baltimore, 1828. He was chaplain to Congress for two years, and with Very Rev. Felix Varela edited the *Catholic Expositor*, New York, 1842.

in mind all the young men; bid them and you a long good-bye. Was overwhelmed with the kindness and little presents of Sister Betsy and excellent Sister Agnes — what Sisters — with them, with those who love God is true friendship. I have said it, I feel it. God bless them all! May Heaven unite us, if not here, at least and best — hereafter. O Eternity! Thou happy resting place! Sister Betsy has the greatest affection for you. She grieves that you and I are separated. But in this, as in everything, let us blindly follow the will of God — the wisest. Present my warmest affection to my dear Father, Rev. Mr. Hickey, Mr. Wiseman, all the good old friends, — Sister Superior, Angela, Scholastica, Felicity, Clare, Mrs. Polly, Mrs. Derm, Mrs. Steadman. Love my Edward for me and tell the children of Mary that to be a worthy member of their Blessed Society is the highest ambition of their true friend until death for a whole eternity. JOHN PURCELL."

"Remember me at your first Mass, McGerry, too. All my friends are present to my mind — how often — how affectionately will I think of them all. Farewell my faithful, dearest friend. I will meet you where we said." [1]

Another letter written to Father Egan came later while he was away on his begging expedition. Father Dubois writes him: "My ever dear child,—Inclosed I send you a letter from our Purcell. I opened it at the solicitation of all here. I knew there was nothing but what interested all, and my Egan as well as my Purcell has no secret from me." Mr. Purcell had not yet heard that a destructive fire had destroyed the new building of which they were all so proud. He wrote to the Mountain describing a conflagration at Paris. His friends remarked that it was an accurate

[1] McSweeny, *op. cit.*, Vol. I, p. 115.

account of their own loss. "How our dear Purcell would weep did he know his words are a pen picture of our calamity!" To the end of a long eventful life — into that Eternity of which he loved to speak — John B. Purcell carried an enduring affection for his Alma Mater and the friends of his early days at the College and at St. Joseph's Valley. Father Dubois, who reposed so much confidence in these young souls, never found a reason to mistrust their love for him or their zeal for religion. The calamity which now came to him when threescore years of his life had passed into eternity and when it should seem he might begin to look upon his work as complete revealed to him how deeply his name was engraven in the hearts of the Mountain Alumni.

The new College building with its cross-crowned cupola and stately halls and to which the last finishing touches were being given was destroyed by fire on Pentecost night, June 6, 1824.[1] While the hearts of all sank at the sight of the flame-encircled building, the thoughts of the one hundred and fifteen students and those of their Professors turned in loving sympathy to him into whose very heart had been cemented each newly-laid stone of the edifice. Did they find him weakened by the blow? "The Lord gave and the Lord hath taken away; blessed be the Name of the Lord," were the words which went forth from a heart all God's own. Inspecting the ruins with members of the faculty on the following day, he pointed out the site of the new College saying, "I will place the new building here," and in two weeks he began the work. He was greatly encouraged by both clergy and laity. Many of the priests undertook long begging expeditions and the

[1] McSweeny, *op. cit.*, Vol. I, p. 116.

students solicited aid from their friends. God blessed the efforts of all. Two of the young Professors and Mr. Purcell were afterwards Presidents of their Alma Mater.[1]

Father Bruté tried during his stay in France to have the Paris Sulpicians accept the College as a Little Seminary; but this offer having been declined Father Dubois suggested giving the institution with all its encumbrances to the Sisters of Charity. This plan did not meet with the approbation of Father Bruté. It had been spoken of as likely that the Government would purchase it for a military school or barrack. Fortunately it was not necessary to do either and the College stands a beacon light to thousands. Father Dubois wrote Father Bruté, March 20, 1826, that the Superior in France, M. Garnier, had sent three letters, one to the Archbishop, one to the Sulpician Fathers in Baltimore, and one to Father Dubois stating that St. Sulpice would no longer exercise any jurisdiction over Emmitsburg or any of the Fathers who remained there. Father Dubois wrote the Archbishop of Baltimore that whatever plan he might adopt for the College it would be necessary for him to provide for its continuance. He spoke of his own advanced years and the necessity of uniting himself to a body already existing in the Church, since he was forced to separate from St. Sulpice. He said, "The sad experience which I have had from the moment of my union with a foreign society induces me for the reason specified above to prefer to form one entirely American; but such religious organization cannot be formed without the concurrence

[1] Rev. Michael De Burgo Egan, October, 1826 to 1828; Rev. John McGerry, October, 1828 to November, 1829; Rev. John B. Purcell, November, 1829 to August, 1833.

of the Ordinary. I prefer a society resembling the Fathers of the Mission of St. Vincent de Paul, somewhat as the Sisters of Charity of St. Joseph resemble the Sisters of Charity of France established by the same St. Vincent." [1]

Archbishop Maréchal wrote him that he approved of his plan for a religious Society with rules analogous to those of the Sisters at Emmitsburg. Divine Providence however had mapped out other work for Father Dubois. Bishop Connolly of New York died [2] and the Holy See laid the burden of the episcopal office on the ever-ready, always-enduring shoulders of Father Dubois. It was a sad day at the Mountain and in the Valley when Father Dubois said farewell to all that had grown into his heart of hearts. Mother Seton's Community felt the loss scarcely less than the members of St. Mary's College and though all rejoiced that a merited honor had been conferred on their Father, they realized, that their great prop was being removed. They recalled his love for both institutions, shown by the labors he had endured for their advancement. His interest and his energy had never slackened: he had seen both rise, chiefly through his own exertions, from the humblest beginnings to a fulness of inestimable usefulness. He had shown his greatness of soul in the hour of heavy trial, and God had given him the pleasure of witnessing a new College rise from the embers of the old and open its doors to a greater number of students which gave him the gratifying consciousness of having accomplished a giant task in the face of formidable obstacles. It was a monument worthy of his zeal and a reward of his efforts for Christian education. He was consecrated in the autumn of 1826 and

[1] McSweeny, *op. cit.*, Vol. I, pp. 136–147.

[2] February 6, 1825.

as a Bishop was untiring in his exertions to extend the name of Christ. In this work he had the hearty co-operation of the priests whom he had educated and the Sisters of Charity whom he had trained in the exalted duties of their Institute, the instruction of the young, the care and education of the orphan, the relief of the needy, and the nursing of the sick and wounded. Archbishop Maréchal expressed a thought of closing the College but was dissuaded by Fathers Egan and McGerry to whom as President and Vice-President he entrusted its continuance.

The cloud that had hung over the Mountain had passed away when a message from Father McElroy, S.J., in Frederick came to the Sisters in the Valley, asking for a colony to take charge of "The St. John's Benevolent School." Sister Margaret George and Sister Rosalie reached the old historic town, December 23, 1824, and on January 3, 1825, opened school with forty-eight pupils. By January 22 the number had increased to seventy-seven. The following September they moved into the new school building and on December 21, their new bell pealed forth for the first time at half-past four in the morning summoning the Sisters to rise and celebrate the Anniversary of their call to Frederick. How the name arouses our patriotism! We recall that it holds the ashes of Francis Scott Key, author of "The Star Spangled Banner," and those of his illustrious brother-in-law, Roger Brooke Taney, Chief Justice of the United States Supreme Court, that the Jesuit Novitiate abided there for almost nine decades of years — from 1814 until 1903 — that Barbara Frietchie waved her flag defiantly as "rebel" troops marched by, and that Whittier has left us an account of the incident. Of all these things there is a memory in

connection with old Frederick Town, but the works of Mother Seton's Daughters would be forgotten now were it not for the records of them in the Journals kept by Father McElroy and Sister Margaret and the pages of the *Truth Teller*[1] and other periodicals of that early date. On February 17, 1826 by the

[1] *The Truth Teller*, Vol. VII, p. 30.

SIXTH ANNUAL REPORT

St. John's Female Benevolent School, Frederick, Md.

Six years have elapsed this date, since the commencement of this institution. In this time 573 scholars have been admitted, and 150 are now receiving tuition in it. In addition to the former branches taught in this school, have been added since last session those of Drawing, Painting and Music. No charge has been made for tuition from the first opening of the school, nor is it intended to make any. Parents, however, intending to place their daughters in this institution, may give a donation towards a contemplated building for the better accommodation of the school, and more especially for the orphans. Several parents have already entered their children in this way, others are respectfully solicited. Five Sisters of Charity are now employed in the school. Reading, Writing, Arithmetic, Geography, History, Needlework, plain and ornamental, Music, Drawing and Painting, are taught by them. The classes are examined every quarter, and premiums given to the successful in their studies at the public examination in August.

Female Orphan Asylum

The Orphan Asylum connected with the above school has been in operation four years. Twenty-six orphans have been received, eighteen of whom are at present in the Asylum. These are boarded, clothed and educated until they are duly qualified to become useful in respectable families, and to earn for themselves a decent support. Of late there are many applicants for admission; want of house-room alone prevents their being received. To meet the wants of the unprotected female orphan, an effort is now making to erect a suitable and permanent building, calculated to accommodate the probable number of applicants within our county. From parents who recently entered their daughters in St. John's Female School, and from the liberality of several charitable persons, donations to the amount of twenty-two hundred dollars have been subscribed; this justified the commencement of a building, 50 feet front and 89 feet deep, to be three stories in height. To a humane and charitable people, such as our citizens are known to be, we look for the balance necessary to complete the new Orphan Asylum. The Sisters (the adopted mothers of the orphans) will wait upon the citizens who have not as yet contributed, for a donation to this laudable undertaking, and we confidently hope they will find all willing to co-operate with them, in providing an Asylum for the little ones without father or mother. Contributors to the building will be entitled

exertions of Father McElroy a Bill was passed in the Legislature appropriating a part of the Frederick County School funds for the "St. John Benevolent School." This institution made great progress, as Pastor and teachers spared no efforts to bring it to a high degree of excellence. The examinations were a noteworthy occasion and were conducted with much dignity and ceremony during several days. Distribution of premiums followed and then the pupils in white, one hundred and sixty in 1826, marched in procession, two and two, through the principal streets of the city and returned to the school to find a very inviting repast spread for them by the Sisters. Father McElroy was much interested in the spirituality of his teachers. When he went to St. Joseph's, Emmitsburg, on February 23, to conduct a retreat for the Sisters, he gave the school a vacation and took with him Sister Margaret and her companions to make the exercises, which closed on March 3. Father McElroy mentions this as "the *first* retreat in which *perfect* silence was observed." He was extraordinary confessor for the Sisters in the Valley and at times gave the Seminarists on the Mountain a spiritual retreat, as is shown by the following letter

to a preference in presenting Orphans for admission. The advantages of the Orphan Asylum are now so generally known as not to require repetition, suffice it to say that it will prove, as it has done thus far, an excellent school, a nursery to train up young females, who will be found faithful in all the duties of domestic life, and in whom confidence may be placed, as seamstresses, housekeepers, nurses, etc.

To the benefactors of the Asylum, the sisters and orphans tender their unfeigned thanks for their kindness during the past year; to the attending physician and to others in his absence, much gratitude is due. To the respectable tanners in town who continue to supply the orphans with all the leather they use, to the shoemakers who have made shoes for them gratis, to all in general who have not been unmindful of the orphans, we sincerely present our thanks, and solicit respectfully in their name a continuation of such favors. JOHN MCELROY

FREDERICK, Jan. 3, 1831.

which expresses his high opinion of Mount St. Mary's College.

"Dear Mother Augustine:

In a moment's relaxation after dinner — for recreation we have none — I take the opportunity of informing you that I will return home (Frederick) on Saturday about twelve o'clock and will take charge of any commands with which you may entrust me. Divine Providence has favored us very much in our holy exercises. The place is one of the finest I have ever seen for a retreat, and constantly reminds me of Manresa where our holy Father, St. Ignatius, first wrote these exercises. I mean the *Grotto*, not far from the church, and in which I am now writing. Here are we to be seen, twenty-nine in number — of these three are priests, two deacons, and a sub-deacon — sometimes kneeling on the ground in two ranks during meditation and examen, at other times seated in two ranges of seats listening to instructions of 'Father Mac' who stands at one end of the Grotto shaded from the rays of the sun by a luxuriant vine. Again, we recite the Divine Office walking along those delightful walks, the work of the pious and saintly Rev. Mr. Bruté; again are we to be seen scattered over the rocks with our paper and pencil or under the shady oak noting down our . . . and good resolutions. Our divine Master is not of course forgotten; we visit Him at the holy altar five times a day — I need not tell you that we (men) can keep silence during a retreat as well, if not . . . , than Sisters of Charity. We are now in our fifth day and I think that I can say with truth, silence has not been broken in any instance by those engaged in the retreat. Truly, Mount St. Mary's is blessed with many virtuous and promising young men! Continue to pray for them, as much depends upon this retreat, and for me in particular the most unworthy of all. I write this, — which I hope you will not say is a breach of silence, — that you may receive some edification, and that as I do not, or

rather cannot visit you this time, you may not imagine that I am displeased, as on a former occasion. If I were near some of your Sisters they would afford me, I am sure, a better pen. Our little Paradise affords no better than that I use. Tomorrow ask some good things for us from our Blessed Lady. We shall continue our exercises as to-day, without attending High Mass or Vespers. Beg all to pray for us, and him in particular who feels much interested for the happiness of the respected Community at St. Joseph's and especially the good Mother Augustine.

Yours in our Lord
FATHER MCELROY, S.J." [1]

Eve of the Assumption B.V.M.
In the Grotto (Manresa)

The boarders at St. Joseph's Academy now numbered seventy and the novitiate was large; therefore it was found necessary to erect an additional building, the foundation of which was laid in the early spring of this year — Jubilee Year. The celebration of the Jubilee was made a great spiritual Feast at St. Joseph's Valley. Sister Margaret George has the following account of it:

"On Sunday, 15th of October, began the Jubilee at St. Joseph's. Forty Sisters and sixty-one children attended, among whom were several Protestants, who availed themselves of this time of mercy to enter the true Church. Rev. Simon Bruté opened the retreat by an instruction on the End of Man. The First Station was performed in the chapel. Father McElroy gave an instruction on Mortal Sin, in the evening, after which was Benediction.

Rev. John F. Hickey gave the third instruction on Monday morning, on Hell. Between the hours of twelve and one Father Deluol arrived, it being his second visit to St. Joseph's. At two o'clock P.M. Father Bruté gave the fourth instruction.

[1] Archives of Mount St. Joseph, Ohio. The Grotto was first discovered and used by Mother Seton. Bishop Bruté improved it afterwards.

The Second Station was performed in Emmitsburg: Fathers Deluol, Hickey and Bruté attending. Benediction at St. Joseph's on their return.

On Tuesday morning Rev. L. Deluol gave the fifth instruction. The Third Station performed at the Mountain, Fathers Egan, Bruté, and McGerry attending.

At half-past two o'clock Father Hickey gave the sixth instruction, continuation of his first subject. Benediction at six o'clock. Wednesday morning Rev. L. Deluol gave the seventh instruction. At two o'clock P.M. Father Bruté gave the eighth instruction on the Mercy of God. The Fourth Station was performed in "*The Woods*," Rev. L. Deluol, Rev. J. F. Hickey and Rev. S. Bruté attending. Benediction on their return at half-past five o'clock.

On Thursday morning with instruction by Rev. L. Deluol, the Fifth Station was performed at the Mountain, Rev. M. Egan attending. At two o'clock Father Hickey gave the tenth instruction on the Death of the Just. Benediction at six o'clock.

On Friday morning eleventh instruction by Father Egan on Monthly Communion. The Sixth Station was performed in the chapel. At two o'clock Father Deluol gave the twelfth instruction. Benediction in the evening at six o'clock.

On Saturday morning thirteenth instruction by Rev. Mr. Deluol. After three o'clock Rev. Mr. Deluol administered the Sacrament of Baptism to Cornelia Chamberlain, Ann Eliza Usher, and Frances Gardiner, converts. Benediction in the evening at six o'clock.

On Sunday morning Rev. Mr. Bruté said an early Mass at half-past six o'clock. At eight o'clock Grand High Mass was celebrated by Rev. Mr. Deluol, Rev. Mr. Bruté, deacon, and Mr. George Carrel — afterward Bishop of Covington, Ky. — sub-deacon. (Rev. Mr. Hickey being pastor of Emmitsburg was obliged to celebrate High Mass there as he could not get any one to supply his place, consequently could not be at St. Joseph's until dinner time.)

Thirteen of the children made their first Communion, among whom were the three converts already mentioned. Vespers and Benediction in the evening, after which Rev. Mr. Deluol accompanied Rev. Mr. Hickey to town, and there opened the Jubilee for his congregation, it being the 22nd of October."

Father Bruté wrote the Sisters at the opening of the exercises:

"DEAR SISTERS:

Pray much to-day and to-morrow for the Jubilee and the ensuing days for that of the house to which your good Father McElroy grants his zealous exertions. Enjoy your own grace before your beloved Lord in a manner worthy of His own fervent spouses, in the full spirit of faith and love. 1. On His adorable mercies this year to His Universal Church, thus so beautifully roused at the voice of Peter (Gregory XVI) — but to our little corner, so abundantly also. Praise, thank, pray His infinite goodness for sinners. May some more be received for His Heaven and His greatest glory in eternity. 2. On your own personal grace and duty, each one in that spirit of faith, that is what the grace should be to your souls, and that their faithful exertions in the spirit of love and full consecration. Ah, do entreat your Jesus to grant the same also faith and love, to His priests and that special portion of the family destined also to become so — His priests! — His Daughters of Charity. What prayer can be fervent and pure enough to answer the call! Beg above all for humility and the proper intention as foundation and only means to gather the true grace of this time so particularly destined to cleanse all the past and set us on more zealously than ever for the days always so uncertain and so near, of our eternity. Praise and love, thank and pray all, every day as if the eve of the great To-morrow — Eternity.

S. BRUTÉ.

Pray particularly for the *absolutions* of the day. Trust them much to the Blessed Virgin and to St. Joseph by some extra prayer, each one." [1]

Two miraculous cures were effected by novenas made in honor of the Holy Name of Jesus in union with Prince Hohenlohe who had announced that on the 10th of each month he would pray for those living outside of Europe. Mother Rose felt overpowered by mingled emotions of fear and gratitude and in a letter to Archbishop Maréchal thus expressed herself: "My God, Thy Will be done! I feel frightened at such marks of tenderness. What will become of us if we do not advance in humility? My dear and most Rev. Father, I know not what to say except that I am a miserable sinner and a most ungrateful child. Yet I trust our Jesus has His faithful ones amongst us."

In reply Archbishop Maréchal wrote:

"Baltimore, June 26, 1826.

Reverend Sister Superior:

I have just now received your letter containing the joyful news of the wonderful cure of Sister Benedicta. This manifestation of divine goodness and power deserves our most humble and profound gratitude. Surely, never will that good Sister forget what Almighty God has done in her behalf; and neither you nor I ought ever to forget it. For in these mighty works of a merciful Providence Heaven has some ulterior end, far more important than the corporal health of an individual; and is it not a matter of infinite consolation to all the faithful, and to me to reflect that this and similar extraordinary secrets have taken place in the diocese of Baltimore? There is no difficulty in your acquainting your good Sisters dispersed abroad with the fact that has taken place under your own eyes and those of your Community; nay, it seems to me, a duty incumbent upon you to write them to

[1] Archives of Mount St. Joseph, Ohio.

return their most grateful thanks to Heaven for such a signal favor. But, to pronounce it a *real miracle* is not permitted to me, nor to you. Before we may do it consistently with the law of the Church, a very long and minute investigation must take place. Hence the advice of the Rev. Mr. Dubois of not having the account of that wonderful cure printed as a *truly miraculous one* is perfectly consonant with my will and the laws of the Church. I beg Sister Benedicta to say for me and my diocese in presence of the Blessed Sacrament, once the Litany of the Holy Name of Jesus; surely she will do it with fervor. I remain with great attachment and esteem,

Your humble servant,
AMBROSE (MARÉCHAL)
Archbishop of Baltimore." [1]

Sister Benedicta not only said many prayers according to the wish of His Grace, she also volunteered her services for the spread of religion in Indiana, as we shall see later, and did heroic work in the diocese of Vincennes.

Rev. John Hughes known to history as the "Lion of Judah," was ordained this year — October 15, 1826.[2] It is a pleasant thought that in the direction of his course Mother Seton's insight into character had much to do. He called at St. Joseph's one day, asking for employment as he had some knowledge of agriculture, though his heart's desire was God's altar. Mother Seton recognized at once the superior refinement and intellectual gifts of the young man and sent him with a note to Father Dubois at Mount St. Mary's College. The President of the Seminary soon found his horticulturist explaining difficult passages and problems to the students. Father Hughes became teacher

[1] Archives of Mount St. Joseph, Ohio.
[2] McSweeny, *op. cit.*, Vol. I, p. 163.

and pupil, as did his life-long friend John Purcell who came to America in 1818. The latter applied to the Ashbury Methodist College in Baltimore for a teacher's certificate. After a most rigid examination in Greek, Latin, Hebrew, and other branches the college gave him the proper credentials, by which he was enabled to secure a position as tutor in a family in Queen Anne County, Maryland. Destined for God's service, Mr. Purcell in 1820 was introduced by some friends from Mount St. Mary's College to Father Dubois who received him as a theological student. He was just twenty years of age as he used to say, "Having been born with the century."

The three years which followed marked him as "the most brilliant among the brilliant alumni."[1] In 1824 he went to France and studied at Paris and Issy and was ordained priest, May 21, 1826, in the great historic church of Notre Dame in Paris by Most Rev. Hyacinthe Louis de Quelen, Archbishop of Paris.[2]

Three other young men were raised to the sacred priesthood with him, one of them later the beloved Archbishop of Rheims, Ludwig Eugene Reynault, who was born on the 21st of February, 1800, while Archbishop Purcell's birthday was February 26, 1800. The Archbishop of Rheims remembered this and invited Archbishop Purcell to Rheims for his golden jubilee. Rev. Samuel Eccleston, fifth Archbishop of Baltimore, returned to the United States with Father Purcell in 1827. Father Purcell hastened to his Alma Mater as professor and gave to his work among the students all the freshness, brilliance, and love of his heart and soul until God called him to a greater field. Father Bruté received him with open arms and high hopes as

[1] McSweeny, *op. cit.*, p. 94. [2] Archives of Mount St. Joseph, Ohio.

did all the members of the Faculty. Father Bruté seems to have acted the part of a fatherly advisor to all the young professors many of whom, like himself, were destined to carry the Gospel to the farthest parts of the United States. He was untiring in his zeal for their advancement in spirituality and for that of the Sisterhood at St. Joseph's and constantly urged both to acquire the Apostolic spirit.

On March 17, 1827 his instruction to the Sisters contained the following remarks:

"A thought worthy of Sisters who assist through their love for Jesus Christ to rear the Apostles for His Church of America, is this, to give thanks for the admirable grace He bestowed so many ages past upon St. Patrick, and ever since upon Ireland, to beg to share particularly in the spirit of *zeal for Thy Kingdom* which alone shone forth so admirably in St. Patrick and made him so fervently sanctify himself to sanctify others, — to beg a share in the eminent Spirit of Prayer which was in St. Patrick the source of every grace.

What wonders has our Lord already done in this country, since Archbishop Carroll, the very *first* one, and now there are *ten*, and eight more died or returned to Europe.

And since the first *nursery*, the novitiate of the Jesuits, now there are eight seminaries or noviceships. Since early in 1818, the Seminary of St. Mary in Missouri has sent alone twenty-four priests to the missions.

O, may our Lord grant His grace to the country. May we not prove unworthy of it and unfaithful. Of religious communities after the Jesuits there are Dominicans, Lazarists, St. Sulpice, St. Augustine's in Philadelphia, and Carmelites, Visitation, Ursuline, Sacred Heart, Daughters of the Cross, Daughters of Charity — ah — of St. Joseph's eight houses! What thanks to return! O for fidelity!" [1]

[1] Archives of Mount St. Joseph, Ohio.

In the second term of Mother Rose's office Academies were opened at Norfolk, Va., and at Vincennes, Ind. Parish schools were begun at Richmond, Va., Utica, Conewago, Philadelphia, and Pittsburg.

Mother Rose's time of office expired July 19, 1827 and Sister Augustine Decount was elected Superior of the Community. It will be seen later that her term of six years was a period of great activity during which the Sisters received calls from many places throughout the country and answered them by founding establishments in Harrisburg, Albany, Cincinnati, Wilmington, Del., New York, Brooklyn, Philadelphia, Alexandria, Va., Georgetown, and Washington, D.C., New Orleans, St. Louis, and Baltimore.

Archbishop Maréchal died on January 29, 1828. He had been appointed administrator of Philadelphia, but on account of ill health asked the Holy See not only to free him from that burden but to grant him a coadjutor in the person of Rev. James Whitfield, who was consecrated May 25, 1828.

Father Bruté, when President of St. Mary's College, Baltimore, had entertained as guests the first sons of St. Vincent in America. One of the band was Father Rosati, later Bishop of St. Louis. Remembering Father Bruté's goodness to him and his influence with the Sisters of Charity he wrote him from St. Louis June 23, 1828:

"I come to obtain through your intervention three Sisters of Charity for a Hospital in St. Louis. When I wrote to you the first time I had no certain information on which to build hopes of seeing an establishment of that kind in the city. I felt its necessity and I desired to find some means to execute that which I wished to undertake. How admirable is Providence! Without having said one word, a very rich man offers

me a very beautiful piece of ground with two houses in the city of St. Louis. He will give besides another lot with other houses that will bring a revenue of six hundred dollars a year. He will give one hundred and fifty dollars for the journey of the Sisters, three hundred and fifty to furnish the house. But, he will not leave it in the hands of mercenaries; if we do not get the Sisters of Emmitsburg this establishment will fail, for I see too many difficulties to obtain any from France, and those of Kentucky do not understand hospitals. Will the Daughters of St. Vincent have the courage to deprive the poor of this city and its environs of an establishment which is so necessary and which will not be established if they refuse to come? I beg you to make them understand how unbecoming this piece of cruelty would be in persons whom we could not name without pronouncing the name of that beautiful virtue which is the great object of their institute. For the love of God, speak, pray, exhort, do all that is in your power that this good work may not fail.

Answer me as soon as possible, and address this letter to St. Mary's Seminary, Perry County, Missouri.

✠Joseph, *Bishop of St. Louis*
& Administrator of New Orleans.[1]

This letter touched Father Bruté and he used his influence in behalf of the hospital although he had said previously "I would begin the second branch of Sisters' good works in this country (hospitals) only when the first (schools) would have its fulfilling. For Providence, the circumstances here, and Archbishop John, our venerable founder of Catholic things here, judged that seizing on that *instruction* which protestantism engrosses every way, was more urgent and a more productive view of good to calculate upon than the field of hospitals, and simple relief of the poor.

[1] Archives of Mount St. Joseph, Ohio.

And so was the thing carried on and blessed beyond all expectation. More than fifteen hundred children, as I am writing here, slates and books in hands, are under the eyes of their good angels in seven or eight schools beside Sunday school, etc. *That* good is above twenty patients silently moldering under the roof of *one* infirmary, eight sisters to the twenty and very much fatigued at it, though timely changing of Sisters and Superiors is at hand.

Called to Albany, called to Detroit, called nearer to Chambersburg, called soon to Hagerstown, — my word for it! and why not sooner to Taneytown or Westminster, that way I would prefer to push.

We *push* that way, our Lord opens the way, the call of a *Bishop* is His own — of such a holy Bishop, and the very child of St. Vincent." [1]

After enumerating all the wise questions and answers he says: "Trust and go on." What is fifteen hundred miles to God and has any establishment begun to prosper otherwise than by apparent destitution of means? Faith is the substance of things to be hoped for, the evidence of things that appear not." Father Bruté had graduated as a physician in France. His views are therefore very interesting. He wrote to Mother Augustine September 21, 1828:

"My dear Mother:

Coming home I received a letter from Bishop Rosati, dated 'Seminary of St. Mary, Perry Co., Missouri, 29th Aug. — I copy it as it is in French —

What pleasure your letter has caused me in giving the happy result of your negotiation which assures to the city of St. Louis an establishment so important and necessary! God be blessed! Immediately com-

[1] Archives of Mount St. Joseph, Ohio.

municated the news to Mr. Mullanphy, the founder of the Hospital, who awaited it with impatience. We are well pleased at receiving four instead of three. The selection of a Sister who speaks French could not be more happy. I will write to Mr. Deluol. Mr. Mullanphy will send him a check for one hundred and fifty dollars which he destines for their (the Sisters) travelling expenses. It is probable that the establishment of the Sisters in St. Louis will result in other foundations elsewhere. Let us follow Providence and I am confident that in following it as did St. Vincent, we will not fail to accomplish much good.'"

"The Sisters" according to Sister Margaret George's diary "left St. Joseph's Oct. 15, 1828, five minutes before five in the morning to take the stage in Frederick Town. Many and great were the difficulties they had to encounter from the time they left St. Joseph's until they reached their destination. The names of the Sisters who first opened the establishment in St. Louis were: Sister Francis Xavier Love, Sister Martina Butcher, Sister Rebecca Delone, and Sister Francis Regis." [1]

The Bishop wrote Mother Augustine of the Sisters' safe arrival and remarked:

"The Hospital is on the footing of all the institutions of our State. It is but in embryo. I have no doubt it will grow into perfection, but before this time comes, we shall do what we can. Mr. Mullanphy has made over everything to me and I have given *carte blanche* to the Sisters. They will have the advantage of not being under any control than that of the Bishop of St. Louis, who will never be in the way of their doing what they think proper conformably to their customs and their rules. I have been highly pleased with them and edified at their conduct. I have discovered with

[1] Archives of Mount St. Joseph, Ohio.

pleasure that the Daughters of St. Vincent in America have perfectly succeeded in acquiring the virtues which he transmitted as a precious inheritance to his Daughters in France. St. Joseph's School must be acknowledged to be as proper as that of Paris to transmit the amiable spirit of their holy Founder to the Sisters of Charity. As for me you may believe that I shall spare no pains to foster an establishment which I have so much desired. In the beginning the Sisters will experience many of the inconveniences of a new establishment in a new country. The buildings are poor, the furniture is not brilliant, everything bespeaks the poverty of a new country. But the Sisters give me courage and I have no doubt that such beginnings will meet with the particular blessings of Heaven. Such has been the case with all our institutions. I have appointed the Rev. Mr. Dusossoy confessor of the Sisters; he is a very pious and informed priest. In my absence the three clergymen residing in the town will render the Sisters every service in their power. Until there be a bishop in New Orleans I shall have very little time to reside in St. Louis or any other place, being continually traveling. I recommend myself to your prayers, and to those of your holy community. My best compliments to Rev. Mr. Deluol to whom I answered before I left the Seminary, and to Rev. Mr. Bruté. I am, sincerely, Madam,

Your most humble servant,

✠ Joseph, *Bishop of St. Louis.*"

Shortly after the Sisters' arrival Bishop Rosati was called upon to settle the claims of an Indian Chief for the hand of Sister Francis Xavier. Not knowing the customs of the Redman, Sister had accepted from him a *rose.* It meant in his mind an offer of marriage, while Sister regarded it as an act of courtesy. When the chief returned with many of his tribe to take away his supposed bride, the Bishop was called to explain

how Sister belonged to the Great Spirit and did not understand the offering of the rose.

The Bishop's good opinion of the Sisters continued and he called very often on St. Joseph's for assistance and for other foundations. Father Bruté did not suspect how soon he, too, would be soliciting help for a very needy diocese. At present he was heart and soul in the interests of the community. Not only did the Sisters' spiritual needs appeal to him, he wished also to encourage their literary efforts, as we see from a letter to Mother Augustine.

"MY DEAR MOTHER,

"You invited me with so much politeness to your examinations that I ought, perhaps, to acknowledge it distinctly; although for you and for us all, all is merely and simply for the service of God, as it seems best for the moment. That I did so badly justice to your institution, and rather troubled than assisted you and the good girls, I might also perhaps offer apology or beg to be excused. But again in that point I rely on your charitable allowance of intention on my side; and as for the girls, you will have settled well enough, though particularly the last class was so badly puzzled by me. All I want most in these lines to express before God, all the edification I have received from such uniform modesty, patience, politeness of your excellent girls. Be it your joy and consolation, not from my poor testimony, but being so truly the case, that to call your attention to it is enough and whilst checking every spark of useless and sinful complacency in it, you can but praise and bless your dear Lord who rewards you so much above any service. Pray for your humble servant — S. BRUTÉ" [1]

A Hospital in Baltimore was to have been opened in November, 1827. Sisters Rose and Camilla were

[1] Archives of Mount St. Joseph, Ohio.

to go there from Washington, where the Sisters' school was very large and occupied a beautiful site.

Father McElroy wrote from Frederick, November 17, 1827, that Sister Margaret had resumed her post at St. John's School and Asylum to the great joy of all Catholics and Protestants. And on November 12 he wrote that she had returned from Washington, that day, in consequence of the project of the Sisters attending the Hospital having failed, that the former incumbent of Washington (Sister Rose) had returned from Baltimore, Sister Margaret to Frederick, and Sister Fanny to St. Joseph's.[1]

What a dear old friend Father McElroy was to our early Sisters! He used to delight in hearing Father Rautzan, S.J., call them "Sisters of Charity, Daughters of Heaven."

On March 30, 1828, while Father Egan was preaching in St. Joseph's chapel, he was seized with a violent hemorrhage which almost proved fatal. From that time his health failed rapidly. It was a great sorrow to his friends to witness the hasty decline of this brilliant young priest — only twenty-five years old. He resigned his Presidency October 8, 1828 and went to Rome where he was received most affectionately by His Holiness, Leo XII.[2]

Archbishop James Whitfield succeeded Archbishop Maréchal, on Pentecost Sunday, 1828. Bishop Flaget of Bardstown was the consecrator. How delighted he must have been with the progress of the church in Maryland and the greatness of Mount St. Mary's

[1] Archives of Jesuit College, Baltimore. Father McElroy's Journal.

[2] Plenary Indulgences, granted, in perpetuity, to the Society of the Sisters of Charity, in whatever place they may be, by our most Holy Fathers, Popes Pius VI and VII; and, at the solicitation of Rev. Michael Egan and Rev. Michael Wheeler, to the Sisters of Charity in the United States, by His Holiness Leo XII.

and St. Joseph's which he had known as tiny mustard seeds.[1]

Father Hickey returned from Emmitsburg in 1828 as he was very much needed in Baltimore. Archbishop Whitfield urged his need of priests and suggested that Father John Purcell might be the confessor of the Sisters at St. Joseph's Vale. The President, Father McGerry, wrote in answer to this, "Rev. Dr. Purcell teaches Moral Philosophy, Hebrew, and Greek; is confessor and spiritual prefect over a hundred boys as well as several seminarians, of the Sisters and domestics, and is Prefect of studies. If I lose him I lose my right arm."

George W. Washington, a nephew of the Father of our Country, entered the College this year and remained until 1836.[2]

St. Joseph's Vale and Mount St. Mary's have registered the beginnings of all great things in our land and have been intimately connected with the greatest names in history.

Among Mother Seton's letters is a boyish note from Jerome Bonaparte, nephew of Napoleon, a pupil at the College in 1814. On June 21 he wrote her asking for an "*Agnus Dei*" before going home, to preserve him during the vacation from the dangers that will surround him. He says "he will keep it as a memorial of kindness and love for her little child who always thinks of her with respect and love and who will think of her with gratitude especially if he shall have an '*Agnus Dei*' as a present from her." He then tells her how happy he is to have received so lately the Dear Savior into his poor unworthy heart and prays,

[1] Shea, *History of the Catholic Church*, Vol. III, p. 100.
[2] McSweeny, *op. cit.*, Vol. I, pp. 201, 203.

that he may long remember the Happy Day and never violate the promises he then read." [1]

Rev. Father Egan died in France, May 29, 1829. Solemn Mass for his eternal repose was said at the Seminary, September 2, Rev. John B. Purcell being celebrant. Rev. H. Xaupi was deacon, Rev. John Hickey sub-deacon, and Rev. S. Bruté preacher. At St. Joseph's Vale, too, the Holy Sacrifice was offered for Mother Seton's "Good little Michael Egan."

The great orator, Rt. Rev. Dr. England, visited Emmitsburg on the 22d of September. He was received with great joy at the college where he remained for several days. On Thursday, the 24th, he celebrated Mass at St. Joseph's Vale and (at Mother Augustine's request) addressed the Sisters and young ladies. He spoke of the exalted duties of the Sisters of Charity and of their high calling in which they unite the activity of benevolence with the sublime enjoyment of contemplation and divine love, of the millions yet unborn who would owe to them the intellectual, moral, and religious cultivation fitting them not only for ornaments of society here below, but for companionship of saints and seraphs, where like brilliant stars they would glitter eternally before the throne of God. After Mass and breakfast he was conducted through the institution and invited to the exhibition hall where he was entertained with vocal and instrumental music, and an appropriate address by one of the young ladies. To this he replied most happily, giving his early impressions of Mother Seton, whose rules he had carried to the Southland and given to an order which he had founded — the Ladies of Mercy. He dined at St. Joseph's and then returned to the College. He was

[1] McSweeny, *op. cit.*, p. 70.

called upon to speak in the Mountain Church, where he showed his powerful reasoning and animated delivery, while his glowing language filled the minds of his hearers with luminous instruction.

He had come to the first Provincial Council held in October, 1829. He chose for his theologian Rev. Simon Gabriel Bruté. Bishop Flaget came to this council also. His theologian was Rev. Francis Patrick Kenrick. Seven prelates took part in the proceedings. Three were natives of the United States, one of France, one of Ireland, one of England, and one of Italy. At the close of the Council, Emmitsburg was visited by the Bishops of Bardstown, Cincinnati, St. Louis, and Boston; they were respectively, Rt. Rev. Flaget, Rt. Rev. Edw. Fenwick, Rt. Rev. Rosati, and Rt. Rev. B. Fenwick.[1] As they remained several days both institutions, Mount St. Mary's and St. Joseph's were honored by their presence and instructed and edified by their eloquence and example.

On Sunday Bishop Flaget said Mass at St. Joseph's Valley and was delighted and thankful to be able to address the Sisters whose foundation rules he had carried across the ocean twenty-one years before. He knelt at the grave of the holy foundress, Mother Seton, and felt that her spirit hovered around the place so dear to her and for whose existence and perpetuation she had sacrificed her whole lovely life. He spoke of the rapid spread of their Institute and congratulated Bishop Fenwick on the foundation just then being established in Cincinnati, his Episcopal City.[2] Bishop Fenwick had applied to the Sisters of Charity a short time before and Mother Augustine had selected four

[1] *Centennial History of the Baltimore Cathedral.*
[2] Archives of Mount St. Joseph, Ohio.

FATHER FENWICK, AFTERWARDS BISHOP FENWICK

Sisters who were then on their way to a most delightful little town later to be known as the great Queen City of the West.

Bishop Fenwick had no Sisterhood in his large diocese. The teaching order of Poor Clares [1] had lived in Cincinnati a short while and, though an early directory states that they had eighty pupils, we know from the following authentic letter that they did not open a school. They may have had a Catechism class.

"My Lord:

A few days previous to the date of your Lordship's last letter with the two enclosed to the Nuns, I had the honor of informing you on the arrival of those ladies in Pittsburg, and of the motives which induced them to change their determination, in which, I think, they cannot be blamed; they lived in Cincinnati 14 months at their own expense; here they lived *gratis*, until they took up house-keeping for themselves a couple of weeks ago; there they had neither *candidates* nor *scholars*; here they have three candidates and the prospect of a large school. The great object they had in view on quitting Europe was to establish their order in this country; if this could not be effected in the City of Cincinnati, how much less in the obscure village of Canton.

Your Lordship believes they were destined by Heaven for Canton to edify and instruct there. Why for Canton rather than the large and rapidly increasing City of Pittsburg? They are of my order and in the United States they have no Superior of the order but myself; they are of a privileged order, and neither Bishop nor Cardinal has any jurisdiction over them, except in defect of a Superior of their own order. Before I left Europe I received from Pater Gaudentius

[1] The Poor Clares had establishments in Pittsburgh, Detroit, and Green Bay, but in 1836 the Abbess, Mother Frances van der Voghel, not agreeing with the Bishop regarding property and the management of the Community, closed her houses and returned to Europe. Shea, *op. cit.* Vol. III, p. 636.

a Coriano, General of my order, a Patent, dated at Aracoli in Rome, January 25, 1817, which I showed to Reverend Mr. Muños, and of which the following words are a literal extract, '*Insuper tibi nostram auctoritatem delegamus qua valeas in prefatis regionibus Conventus fundare; et Conventuum Provincias constituere; Novitios recipere; eosque ad Novitiatum, hocque expleto, ad Professionem legitime admittere.*' It was not by my persuasion, I had enough to do without them, it was at the repeated solicitations of many of the most respectable citizens of Pittsburg, the discouraging account they heard of Canton, and the fear of being deprived of a Priest a considerable part of the year, united to an expression of your Lordship to a certain gentleman in Cincinnati, which has been hawked thro' Pittsburg 'that you would request me to *take them off your hands*' that determined them to remain here. Your Lordship tells me again 'I will be responsible for them before God, and will, you hope, take good care of them in the meantime. — 'Yes.'

They open school next Thursday in an elegant house, for which they pay $200.00 yearly, and which they have provided with everything necessary for the reception of 20 boarders, but all *on trust* that they might be able to pay their debts. They were overjoyed at the idea, that Your Lordship has received the money specified in the M. Abbesse's letter; if so, I beg you to send it to them as soon as possible; they want it very much.

Begging your Lordship's blessing I have the honor to be with the most singular veneration,

My Lord,
Your Lordship's
most devoted and hble servant
C. B. MAGUIRE." [1]

PITTSBURG, 28th April, 1828.

This letter shows that Mother Seton's Daughters have the honor of being the pioneer Sisterhood of Ohio in education and charitable works. The chronicles

[1] Archives of Mount St. Joseph, Ohio.

of 1829 speak of their work and of the joy Bishop Fenwick experienced when he returned from the first Provincial Council of the United States and found the Sisters of Charity with their school and orphanage established. It was near his Cathedral and Seminary on Sycamore Street.

The following letter written to the *United States Catholic Miscellany*, April 15, 1828, gives much valuable and interesting information:

"CINCINNATI, April, 15, 1828.

OHIO

As a transient visitor at Cincinnati, I was led on the 12th inst. to view the Roman Catholic Cathedral situated on Sycamore St., where I witnessed a very affecting and edifying ceremony, performed by the resident Bishop, the Right Rev. Dr. Fenwick, assisted by one priest, the whole body of clergy now at Cincinnati; though there are several large congregations scattered over the diocese of Ohio, there are but three that have a resident clergyman to attend them, which may account for their being so few at the Cathedral. The congregation here is numerous, respectable, and edifying, and I am informed, that it is daily increasing both by conversion and immigration.

The ceremony alluded to, was the administration of the Sacrament of Confirmation to eight converts, all adults, four of whom had been lately baptized. The venerable Bishop in Pontificals, with mitre and crosier, addressed his new spiritual children in a short, paternal and affecting discourse; he then proceeded to administer the sacrament, after which giving them his solemn benediction he tenderly invited them to unite with him in offering up the Holy Sacrifice of the Mass, which he was about to celebrate, and to partake of that divine Bread, the pledge of their future glory. After Mass, the assistant priest, Rev. Mr. Mullon, gave them a pathetic and instructive dis-

course, which appeared to complete the spiritual joy and heart-felt gratitude that accompanied their devotion.

I admired the grandeur of the ceremony, performed with such decent brevity, due piety and decorum; nor do I admire less the fruitful zeal and indefatigable labours of the Bishop and his virtuous clergy. I am told, he performed alone all the ceremonies of the Holy Week, and that the Reverend Gentleman above mentioned preached and instructed nearly every day during that time, as he does every Sunday and festival during the year.

There are, I am informed, four or five other adult converts preparing for confirmation. Conversions to the Catholic faith are numerous in this, as well as in the other congregations of this diocese through which I have travelled. It presents a beautiful exemplification of the parable of the mustard seed, the rapid and luxuriant growth of which can be retarded only by the limited means possessed to afford it proper cultivation. 'The harvest indeed is great, but the laborers are few.'

The Cathedral is a neat and elegant building of about one hundred feet by fifty, distinguished on the outside only by the regularity of the brick work, fine Gothic windows, a large cross formed by the pilasters, in front, and a small spire not yet finished, designed to support a clock; a handsome iron gate and railing separate it from the street. The interior is remarkable for grand simplicity and chasteness of design, finished in the Gothic order. The Altar, pulpit and Bishop's chair are handsomely finished and richly decorated. The effect produced by the splendid bronze tabernacle, surmounted by a beautiful crucifix, in the midst of ten superb candlesticks of the same material, is truly imposing. There is nothing light, frivolous or gaudy to be seen; dignity is sustained throughout and imparts an awful solemnity to the performance of the Divine Service. Thirteen large and choice paintings, presented to the Bishop, I understand, by

his Eminence Cardinal Fesch, uncle of Napoleon Bonaparte, embellish the walls. There is a handsome well-toned organ in the gallery; on each side of which I perceived the confessionals where the priests attend to discharge that awful part of their ministry. The floor of the Church is paved with tile, which must render it cool in summer, and prevents the great noise occasioned by walking up the aisles, which is of considerable annoyance in churches where the floor is of wood. The good Bishop assured me that he was wholly indebted to the common Father of the faithful, and to other benefactors in Europe for his establishment in Cincinnati, which is, in truth, like himself, modest and unaffected; he has doubtless made a judicious, economical and prudent application of the funds, which he received from his transatlantic friends; he has received none from any other source. 'No prophet is received in his own country.'

It is a misfortune much to be lamented for his diocese, that he has not a Seminary, nor the means to erect one; and consequently no prospect of procuring suitable clergymen for the numerous and laborious missions within the limits of his jurisdiction.

An Observer."

In less than a year after this article was published Bishop Fenwick had provided for the opening of Seminary, School, and Orphanage, and the Church in the United States had arranged for its First Provincial Council.

CHAPTER V

ARRIVAL OF MOTHER SETON'S DAUGHTERS IN CINCINNATI, THE QUEEN CITY, IN 1829 — BISHOP FENWICK OPENS HIS SEMINARY, SCHOOLS, AND ORPHANAGE — BISHOP FENWICK'S DEATH — CHOLERA — CHARLES CARROLL'S DEATH

1829–1833

FORGETTING the Cincinnati of the present day, let us retrace our steps through almost three-quarters of the nineteenth century and let us join the little band assembled at the old Broadway Landing to welcome and to witness the reception of Mother Seton's Daughters, the American Sisters of Charity, or the Black Cap Daughters of St. Vincent de Paul, into the Queen City of the West, Cincinnati, the Losantiville of earlier days.

Little more than a country town, the city with its coronet of hills lay on the Northern Bank of the "Beautiful River" — our much reviled, because muddy, Ohio. Who will say that the Indian eye had not a full perception of beauty and the Indian soul, instincts of poetry, when he gave to our lovely meandering stream, with its hill-capped shores, soft as velvet and green as emerald, a name from his own language, Ohio, meaning "Beautiful River." [1]

[1] "The Shawanoese called it Kis-ke-pi-la-sepe, meaning Eagle River, but the Wyandots who were in the country centuries before the Shawanoese called it

We who live today at an elevation of six hundred feet above the water, and at a distance of eight miles from the smoke and noise of machinery and the rushing hum of commercial life, can form some idea of what Cincinnati was to our pioneer Sisters, on the morning of October 27, 1829, as the boat anchored in the bend of the river and they beheld the picturesque city, guarded by forests of towering oak, black walnut, linden, "Buckeye," maple, sycamore, and other majestic trees, arrayed in their incomparable autumnal foliage. The greater part of the valley now occupied by the city, was then a natural park. No words can paint nor fancy conceive the beauty of stream, hill, and forest, bordered, studded, and carpeted with trees, vines, and the most exquisitely colored wild flowers.

Cincinnati is built on three terraces; the first sixty feet above low water; the second one hundred and twelve feet, and the third from three hundred and ninety-six on Mt. Adams, to four hundred and sixty feet on Mt. Harrison, the highest point around Cin-

O, he, zuh; (the z sounded like *w*.) This is thought to be the primitive name and means 'great, grand and fair to look upon.'" H. B. Teetor, *Past and Present of Mill Creek Valley*, p. 68, Cincinnati, 1882.

Others trace the name to mean "Bloody Stream." Rev. John Hickwelder (Moravian), who made a study of Indian names, maintained that the Indians called the river "Ohiopeekhanne" meaning *verily this is a deep white river*, and that the traders in speaking of it took only the first part of the word and passed it on to the settlers. Drake, *Tales and Sketches from the Queen City*, 1838, Cincinnati, p. 166. In the same book, p. 172, Dr. Drake gives the history of the Buckeye, emblem of Ohio. He states that the tree is of the genus *Æsculus*, belonging to the class Heptandria (seven men), and that there are just seven species of the genus, constituting the Seven Wise Men of the Woods. He says there is not another family on the whole earth possessing these talismanic attributes of wisdom, and further that the Ohio Buckeye though discovered *last*, is the youngest of the family — THE SEVENTH SON. Botanists have given it the specific name Ohioensis because it is the only tree of the Ohio forests which will not grow elsewhere. Neither Europe nor Africa has a single *native* species of *Æsculus*, and Asia has but one.

cinnati being the front doorstep of Mount St. Vincent Academy, Cedar Grove.[1] "Three terraces" according to the *American Encyclopedia*, "form one of the most natural amphitheatres of the continent, from whose hilltops may be seen the splendid panorama of the cities and the winding Ohio. No other large city of the United States affords such a variety of position and beauty." They are described as having been exceedingly attractive in their pristine loveliness. The hills, at that period, formed a border of surpassing beauty around the newly made city and the pioneer residents ever regretted that the requirements of progress took from Cincinnati what could never be restored.[2]

The Indians delighted in its forests, hills, plains, and river but have left few relics to show the time of their occupancy. Before the Red Man made it his hunting ground, Cincinnati was occupied by a mysterious but intelligent people. There were unmistakable evidences of the work of Mound Builders, of not one class only, but of every leading class of these wonderful artisans.[3] When the first white settlers came to the spot opposite the mouth of the Licking River and from this circumstance called their place of abode Losantiville (Le-os-anti-ville),[4] they found in the lower part of the city a large sacred enclosure with walls of clay extending in various directions, and mounds and pyramids further back toward the hills, all embraced

[1] Ford, Henry A., A.M., and Mrs. Kate Ford, *History of Cincinnati, Ohio*, p. 9. Cleveland, 1881. Howe, *Ohio Historical Collections*, Cincinnati, 1848.

[2] *American Encyclopedia*, Vol. V, p. 249

[3] Short, *North American of Antiquity*, New York, 1880.

[4] So named by Mr. John Filson, afterward changed to Cincinnati by Governor St. Clair — some think at the suggestion of John Cleves Symmes. L for Licking or French article *le; os* = mouth; *anti*, Greek for opposite; *ville*, French = town or city.

within a circular embankment. The plan of this strange city could be traced as late as the year 1815.

When the growth of the city required the extension of streets, many interesting discoveries were made, especially in the "Old Mound," from which Mound St. derives its name. Jasper, rock-crystal, granite, porphyry, and other stones cut into odd shapes and well polished evinced the skill of the Mound Builders as lapidaries. There were found articles cut from cannel-coal, clay and bone, sculptured bone, isinglass, lead ore, sheet copper, beads of bone or shell, teeth of carnivorous animals and marine shells: but the most surprising were pieces of brown earthenware and a figure finely wrought in ivory, of a woman holding an infant, and supposed to be a statue of the Blessed Virgin.[1] The "Cincinnati Stone," as it is called, was also exhumed. This is a slab five inches long, three inches broad at the ends, and two and six-tenths in the middle, slightly concave at the sides. It is about half an inch thick and is marked with lines, curves, and scrolls. Near this stone was the skull, as it is supposed, of the chief of the tribe. In other smaller mounds various relics were found.[2]

The only remnant now, of an embankment separating the first and second terrace, is on the northwest corner of Third and Plum Streets, the site occupied by our St. Peter's Academy and Orphan Asylum, called in later years the St. John's Hospital. Only

[1] Colonel Sargent, Secretary of the Northwest Territory, in a letter dated Cincinnati, September 8, 1794, notices this ancient work and gives drawings of relics exhumed from a grave near the mound. Dr. Benjamin C. Barton of Philadelphia made them the subject of an elaborate letter to Rev. Joseph Priestly. The correspondence was published later: Ford, *op. cit.*, p. 16.

[2] This stone is preserved at the Art Museum of Cincinnati. An account of the mounds is given in Squier and Davis's *Ancient Monuments of the Mississippi Valley*, p. 61, Washington, D.C. (Smithsonian), 1848.

within the last two months has the site of this historic place been leveled to the ground.[1]

Tradition says the Indians had a town on the site of Cincinnati, the garden spot of Ohio, and from history we know that the soldiers of the Revolutionary War built Fort Washington at the junction of Third Street and Broadway. To this delightful valley, formerly sought by Mound Builder, Red Man, and early patriots in turn, through the voice of Rt. Rev. Edward Fenwick, D.D., God called the Sisters from St. Joseph's Vale, Emmitsburg, Maryland,[2] towards the close of the third decade of the nineteenth century. Father Fenwick was the first priest to visit Cincinnati, which he did for the first time in 1814, the city then having a population of 4000.[3] He had established in 1806 at St. Rose, Kentucky, a house of the Dominican Order and twice a year crossed the river to trace the progress of Catholicity in Ohio. We can readily fancy the zeal which inspired this young missionary as he

[1] The year 1914.

[2] "MOUNT ST. MARY'S, Dec. 30, 1825.

Right Rev. & Dear Sir,

As for our Sisters they will always be ready to coöperate with you in any good works which you may undertake; but you must be sensible that before they can be sent to such a distance some permanent funds must be secured to ensure the permanency of such an establishment, and their travelling expenses to and from the place, — it would be imprudent to make them so troublesome & expensive a journey without a pledge that the Establishment would be responsible, nor could we in justice expose our Sisters to the danger of being there unprotected & unprovided for in case the Establishment should fail, or conditions would be required of them in time which would necessitate their recall. — As long as you live, your word & protection would be sufficient — but we are all mortals. . . .

Right Rev[d]. Bishop Edward Fenwick, J. DUBOIS.

Cincinnati, Ohio."

Original letter in Archives of South Bend University. Transcript at Mount St. Joseph-on-the-Ohio.

[3] *Catholic Magazine*, p. 29, Baltimore, 1847. De Courcy, *History of the Catholic Church*, p. 547, New York, 1896.

came to the Kentucky bank of the river, and while rowing across the stream beheld before him this fair land, overflowing with nature's gifts, and with his soul's vision saw the Guardian Angels of the unbaptized little ones beckoning him from the opposite shore.[1]

Mass was said for the first time in Cincinnati in the house of Mr. Michael Scott, on Walnut St. near Fourth, the site occupied until recently by the American Book Company.[2] Cincinnati at that time belonged to the See of Bardstown, Kentucky, under the care of the saintly Bishop Flaget. The first Catholic Church was Christ Church, erected in the year 1818, at the northwest corner of Vine and Liberty Streets. The Church of St. Francis Assisi, under the care of the Franciscan Fathers, now covers the venerated spot.[3]

[1] When Bishop Flaget and Father Badin were on their way to attend a Council in Baltimore, the first Catholic they met in passing through Ohio was William Caswell, an Irish merchant. They baptized his wife and children. The Council was postponed.

[2] *Catholic Telegraph*, Vol. II, p. 303. Obituary. Died of Cholera on Wednesday the 17th inst. Mr. Michael Scott, in the 82d year of his age. This venerable and worthy man had been a resident of Cincinnati for 28 years. On his arrival, he found not the altar at which his fathers were wont to worship, and for many years lived under this bereavement. His faith, like the everlasting hills, was unshaken, he taught his children its inestimable value; and raised their hopes, that the *Holy Faith* which had visited all nations and peoples would soon dawn upon those among whom he had taken up his residence. He saw it and rejoiced: the pacific victim was, for the first time, in this city, offered upon an altar, made for the occasion, in his own dwelling. The mustard seed in a few years became a stately tree. Amid a thousand appalling difficulties he and a few other Catholics succeeded in erecting a small frame building, without the limits of the corporation, for a church. He lived to make the plan and superintend the erection of a splendid Cathedral, and in addition to his own little family, to see the number of those who professed the same faith, amount to more than 7,000. He has passed away from among us; but his memory and Christian example shall live in the hearts of all who knew him. He was the kindest and best of fathers, a devout and zealous Christian, a sincere and affectionate friend. — *May he rest in peace.*

[3] Oliver Farnsworth, *Cincinnati Directory*, pp. 35–42. 1819. *Catholic Magazine, op. cit.*, pp. 24–30. As early as December 11, 1811, Catholics tried to organize a parish. — Shea, *op. cit.*, Vol. III, p. 337.

Four years later, January 13, 1822, Right Reverend Edward Fenwick, D.D., first Bishop of Cincinnati, was consecrated at St. Rose, Kentucky, by Right Reverend B. J. Flaget, assisted by Reverend Fathers Wilson and Hill, O.P. Bishop David preached the sermon.[1] He was installed in his episcopal See at the close of the following March by Bishop Flaget with "humble ceremony and silent panegyric" in the poor little chapel in the Northern Liberties, two miles outside the city. The name Liberty was given to the street beyond which people might worship God according to their conscience. Within the city limits they could not do so.

Reverend Vincent Badin was the first priest ordained in Ohio, and he was a relative of Reverend Stephen Theodore Badin, the first priest ordained in the United States, May 25, 1793. Mother Seton's Daughters had the privilege of caring for this saintly missionary, during his last illness. His remains rested beneath the altar in the Cincinnati Cathedral until 1904, when they were removed to South Bend University, to the regret of many loyal Cincinnatians.[2]

Bishop Fenwick lived in a two-story brick house on the corner of Ludlow and Lawrence streets. When he came to Cincinnati he found no preparation for him. He wrote to a friend, "I had to rent a house to live in and had to send to market for the first meal," no provision having been made for the maintenance

[1] Shea, *op. cit.*, Vol. III, p. 339. *United States Catholic Magazine*, Vol. VI, pp. 26–29.

[2] Archives of Mount St. Joseph, Ohio. Community Records. Three centuries are linked by the facts that the present Bishop of Nashville, Bishop Byrrue, when a boy often served the Mass said by Father Badin, at the home of the Bishop's grandparents in Hamilton, and Sister Cecilia Griffin still at Mount St. Joseph-on-the-Ohio was one of the aged priest's nurses during his last year of life.

of the Bishop. This house was really only two rooms, one for himself and the other for his two priests, but Holy Mass was said there every day. The Bishop resolved to move the poor little church into the city and secured a lot on Sycamore above Sixth St. The pro-Cathedral was drawn by oxen to its new site amid shouts of derision and hatred. On the following Sunday during the Holy Sacrifice, the building began to sway. Mr. Michael Scott jumped over his pew and ran out followed by another member of the congregation. Mr. Scott crept under the building and supported it until props were placed. So poor were the few Catholics of Cincinnati, that the Bishop found it necessary to go to Europe to ask for assistance. Pope Leo XII gave him money and church vessels, while members of the French Hierarchy extended very substantial aid.[1]

Father Résé, afterwards first Bishop of Detroit,[2] returned with Bishop Fenwick and was of great assistance in this new diocese.

The first Cathedral of Cincinnati was erected in 1825, on Sycamore Street, where the church of St. Francis Xavier, in charge of the Jesuit Fathers, now stands.[3] Like our present Cathedral it was dedicated to St. Peter. The first priests ordained in Cincinnati were Reverend Martin John Henni (afterwards Archbishop of Milwaukee) and Reverend M. Kundig. This ceremony took place February 2, 1829. On May 11 of the same year the Seminary was opened.[4]

[1] *Catholic Telegraph*, Vol. II, p. 85.

[2] Consecrated in Cincinnati Cathedral by Bishop Rosati, October 3, 1833. Prominent for promoting the Leopoldinen-Stiftung, Association for aiding Missions.

[3] Mansfield's *Personal Memories*, p. 151; DeCourcy and Shea, *op. cit.*, p. 548; Shea, *op. cit.*, Vol. III, p. 350; Drake and Mansfield, *Cincinnati in 1826*, pp. 35, 36.

[4] *Liberty Hall and Cincinnati Gazette*, March 20, 1822; *Cincinnati Directory*, 1829.

This was adjoining the Cathedral, but in a short time it became too small and the Athenaeum was built. The Athenaeum was destroyed only a few years ago when it was necessary to enlarge St. Xavier College.

After providing for the administration of the Sacraments, by gathering priests about him, and by opening a seminary for those who aspired to the sacred office of the priesthood, the heart of Bishop Fenwick, after the pattern of his Master went out to the helpless ones of his flock for whom he desired to secure religious training and the care of those who would be mothers to them. By the advice of Mr. P. Cassilly, he called on St. Joseph's, Emmitsburg, for aid.[1]

Mother Seton was dead eight years, and in that time her Community, only twenty years old, had made foundations in all the principal cities, and was carrying out all her wishes respecting the care and education of the young, in this differing essentially from the Daughters of Charity in France, whose rules did not permit them to take charge of male orphans or to teach boys in the schools.

At the Bishop's request for Sisters, Mother Augustine Decount, the successor of Mother Rose White, and the second successor of Mother Seton, appointed four Sisters, who at once began their journey across the mountains. Our present rapid methods of locomotion, by means of high pressure engines, trolley cars, automobiles, bicycles, and aeroplanes, were then but faint dreams in the minds of the scientists, the lumbering stage coach and the snail-like canal boat being the only means of transportation through the

[1] Archives of Mount St. Joseph, Ohio; *Catholic Magazine*, 1847, p. 94; Shea, Vol. III, p. 613; *Truth Teller*, Vol. VI, pp. 274, 399.

greater part of the country. Fancy, then, a journey of several hundred miles and the accompanying inconveniences. What philippics the medical dictators of our own day would utter against ventilation, transmission of germs, and strain upon the nervous system!

The people of those early days in our country realized that to them Providence had committed a great charge. A magnificent Republic was being formed, and the Church of Christ was being built as a bulwark against the forces of Satan. People, then, of heroic mould were needed, who could labor long and patiently, who looked rather to the strength of the foundation than to the rapid fulfillment of cherished plans.

God, in His work of creation, labored slowly and systematically, not because it was necessary to Him, for He holds in the hollow of His hand the Universe with all its latent and active forces, and at His "Fiat" all things would live or cease to be, but to leave to His vice-regents in Church or State, a model. He made the world in six days, not of twenty-four hours each, but of long ages, or, as St. Augustine calls them, "ineffable days." Anything of importance either in the physical, moral, or intellectual world, is accomplished with a correlative expenditure of time, care, and labor. Nothing great is lightly won. The oak withstands the fury of the elements because it has struck its roots deep, spread them far and wide, and interlaced them with the firm rocks beneath the surface of the soil. Our ancestors in this glorious country worked in the same manner, else, after the lapse of a few decades of years, we would not see the magnificent greatness and strength which astonish the nations of a thousand years.

On the 27th of October, 1829, at eleven o'clock in the morning, Cincinnati beheld for the first time a garb very familiar to it now, the modest costume of the Sisters of Charity. The four pioneers were Sisters Francis Xavier, Victoria, Beatrice, and Albina. Was ever a party of travellers received with greater courtesy and joy! — for, remember, it was saintly missionaries welcoming the Spouses of Christ. Henceforth like the devout women in the time of the Apostles, they were to be Bishop Fenwick's co-laborers, and thus the History of the Church of Cincinnati and the Annals of the Sisters of Charity are closely allied and run along in parallel lines.

The Sisters' house, a two-story frame building, belonging to Mr. Cassilly, situated on Sycamore St. near Sixth, was not in readiness on their arrival. Miss Marianne Reilly loved to tell how her family had the coveted pleasure of entertaining the Sisters, and how the whole household was filled with regret when the Sisters departed, November 3, for their own dwelling. These four Sisters were the first religious to offer our City their services for the welfare of humanity, which they gave immediately by taking six little orphans to live with them, and by opening a school adjoining the Cathedral. It was a small beginning but how wonderfully the Lord of the Harvest has blessed and scattered the good seed planted so long ago![1]

We have seen that the year the Sisters came to Cincinnati was an important one in the history of the Church in Ohio. During it the Seminary was opened and the first ordinations took place. It was

[1] Archives of Mount St. Joseph, Ohio. Marianne Reilly's Journal; *Cincinnati Directory*, 1841; J. P. Foote, *Schools of Cincinati*, p. 123, Cincinati, 1855.

a year of note, too, in other ways, as several famous travellers visited Cincinnati and wrote things, both true and false, but all agreed in saying that the Queen City was uncommonly beautiful and gave promise of great prosperity. The mother of Anthony Trollope, the author, was so well pleased with the city that she resolved to build a Bazaar for her son, by which no doubt, she hoped to make him independent financially. It was situated on Third Street east of Broadway, and from its style of architecture and the groundless hopes held by its deviser, it must have been for many years an amusing instance of a fond mother's folly.[1] Here in later years the Orphans' Fairs were held.

Mrs. Trollope's *Domestic Manners of the Americans* in which she describes early manners and customs in Cincinnati and elsewhere, is very amusing to us after a lapse of eighty-five years. Speaking of religious factions she says: "The Catholics alone appear exempt from the fury of division and subdivision that has seized every other persuasion. Having the Pope for their common head he regulates, I presume, their movements and prevents the outrageous display of individual whim which every other sect is permitted."[2]

I had the pleasure of being introduced to the Catholic Bishop of Cincinnati (Bishop Fenwick) and have never known in any country a priest of a character and bearing more truly apostolic. He was an European, but I should never have discovered it from his pronunciation and manner. He received his education partly in England, partly in France. His manners were highly polished; his piety active and sincere and infinitely more mild and tolerant than that

[1] *Cincinnati Directory*, 1829, pp. 175, 176.

[2] Trollope, *Domestic Manners of the Americans*, p. 99, London, 1832.

of the faction's sectarians who form the great majority of the American priesthood. I believe I am sufficiently tolerant; but this does not prevent my seeing that the object of all religious observances is better obtained when the government of the church is confided to the wisdom and experience of the most venerated among the people, than when it is placed in the hands of every tinker and tailor who chooses to claim a share in it. Spite of the old women and their Dorcas Societies, atheism is awake and thriving." [1]

The teachings of Dr. Caldwell,[2] the Phrenologist, and Miss Fanny Wright,[3] the Socialist, both lecturers, caused quite a sensation at this time, in Cincinnati.

General Jackson visited the city on his way from his home in Tennessee, to be inaugurated as President of the United States. Caleb Atwater, the first historian of Ohio, and one of the early writers on American antiquities, gave a glowing account of Cincinnati, in May, 1829. According to him, the morality of the city was more than ordinarily good.[4] Even Mrs. Trollope, who found so many things to condemn, cheerfully admits this fact and says also that during her two years' stay in Cincinnati, she never met a beggar, nor did she ever meet anyone who felt it unnecessary to add to his possessions.[5]

Education was always a subject of paramount importance to Cincinnatians. Ohio's fame had gone abroad even at this time as is proved by the following extract from Lord Byron's Diary: "Dallas' nephew

[1] Trollope, *op. cit.*, p. 100.

[2] The Spurzheim of America, voluminous writer, edited the *Portfolio*, Philadelphia, 1814.

[3] Frances Wright died in Cincinnati, 1853.

[4] Caleb Atwater, A.M., *History of Ohio*, pp. 350–51, 285–86, Cincinnati, 1838.

[5] Trollope, *op. cit.*, p. 54.

— son to the American Attorney General — is arrived in the country and tells Dallas that my rhymes are very popular in the United States. These are the first tidings that have ever sounded like fame to my ears — to be redde on the banks of the Ohio!"[1] John Reiley's School[2] at Columbia is mentioned as the "first school-house in Cincinnati and in the North West Territory."[3] This was opened in 1790 and the classical department was presided over by Francis Dunlevy. In 1792 a log school-house was built near Fort Washington, in 1795 another on Fourth Street between Walnut and Main. James White advertised there a day and night school October 21, 1799. So that even when men cultivated their crops in the lots and out-lots with their rifles at their elbows and sentinels stationed on the lookout for savages the schoolmaster was literally and figuratively in their midst and to him the city owes much that is best in her, as the men and women of the time proved in later years.[4] When Washington subscribed the grant of

[1] December 5, 1813. Venable, *Beginning of Literary Culture in the Ohio Valley*, p. 271, Cincinnati, 1891.

[2] Venable, *op. cit.*, p. 184.

[3] Immediately after the Declaration of Independence Connecticut put forth a claim to the northern part of Ohio above latitude 41° north. This was called New Connecticut. The United States claimed all this territory and wished to use it to liquidate the national debt. Virginia forbade any one to settle in the land until the dispute was settled by Congress, as the land below that line was in the limits of her charter. Congress argued that British territory had passed to the nation as a sovereign. Virginia contended that depriving any state of any portion of its territory was to dissolve. Feeling she had the best of the argument she generously *gave away* all the lands which lay northwest of the Ohio. One of the last acts of the old Congress was to pass the "Ordinance of '87," July 13, 1787. This famous document was a set of organic laws for the government of the Territory of the United States northwest of the Ohio River, placing freedom, religion, morality, and knowledge as cornerstones of civilization.

Venable, *Footprints of Pioneers in the Ohio Valley*, pp. 23, 24; Cincinnati, 1888, Venable, *op. cit.*, p. 172; Atwater, *op. cit.*, pp. 123, 124.

[4] Cist, *Cincinnati in 1841*, p. 256.

six miles square for educational purposes to the Ohio Territory in 1792, he said, referring to the educational advantages of the early settlers that "no colony ever began under more favorable auspices." The legislature of Ohio February 18, 1809, enacted that within the Miami Purchase of 1787 by John Cleves Symmes, the Miami University should be established with all rights and literary honors granted to similar institutions and to be open to all citizens within the State. It was located at Oxford in 1803. The Grammar School was established in 1818 and the University in 1824.[1]

Cincinnati was incorporated as a city in 1819. The Cincinnati College, first called the Lancastrian Academy, was opened in 1815 and chartered January 22, 1819, with full University powers and no sectarian teaching.[2] As early as 1824 the private schools of Cincinnati had given it an enviable reputation abroad. A number of male and more particularly female schools had spread the literary fame of the Queen City far and wide. The Ohio Medical College was established in 1824, the Ohio Mechanics Institute, the first technical institute in the country, was founded in 1828, and the Public Schools were opened in 1830 with a splendid corps of teachers and a thorough course of studies.[3] The Commonwealth of Ohio had more than two hundred Academies, and at least eight Colleges were established before the State was a third of a century old, and she has always been distinguished for the number of her educational foundations.

Kenyon College was chartered in 1826, also the West-

[1] Venable, *op. cit.*, p. 176.

[2] Atwater, *op. cit.*, p. 286; Stevens, *City of Cincinnati in 1869*, pp. 93–99.

[3] Flint, 1832, p. 408.

SISTERS' RESIDENCE, SIXTH STREET NEAR SYCAMORE, CINCINNATI, 1829

ern Reserve, Granville, now Dennison, in 1832, Oberlin in 1834, Marietta in 1835, The Ohio University, Feb. 18, 1804. The general course of studies in all these Colleges was the same essentially as Yale, Harvard, Dartmouth, and Princeton. The College of Teachers was inaugurated in 1831. Woodward High School was chartered in 1839, Lane Seminary 1833, Western Academy of Natural Sciences in 1835 — incorporated in 1838.[1] The publication of books began early; the first book was of law, the second of divinity. A Hebrew Grammar of ninety-six pages was published in Cincinnati in 1824, and the now very rare *Life of Washington, Washingtonii Vita*, in Latin by Francis Glass was presented for inspection in manuscript to the faculty of the Ohio University and that of the Cincinnati College in 1824. In 1829 James Ruggles of Cincinnati published an original work on "Universal Language" — the "Volapük" of the day. The firm of Farnsworth Bros. published in six months in 1826 an astonishing number of school-books. In four months of 1831, 86,000 volumes were published in Cincinnati — 20,300 of them original.[2]

It was a period of unusual intellectual activity and we see the Providence of God in calling the Sisters to Cincinnati at this particular time. In the early part of the following year, February 26, 1830, four Sisters of St. Dominick passed through Cincinnati on their way to open a school near the Church of the

[1] Foote, *op. cit.*, p. 3 *et. seq.*; Flint, *Geography*, Cincinnati, 1832, pp. 406, 408; Cist, "*Cincinnati in 1841*, pp. 111–142; Trollope, *op. cit.*, pp. 86, 89; Venable, *Footprints*, p. 47; Venable, *Literary Culture*, p. 173 *et seq.*

The first Academic degree given in Ohio was conferred by the Ohio University at Athens in 1815. Mr. Thomas Ewing was the recipient. Howe, *Historical College*, p. 219.

[2] Venable, *Literary Culture*, pp. 194, 195.

Holy Trinity at Somerset, Ohio.[1] What joy the two communities must have experienced in seeing the Kingdom of Christ spreading through the land and what earnest and loving words of holy encouragement must have passed between them! We almost envy their simplicity of faith, their strength of purpose, and their heroic lives in every particular.

Bishop England established the order of Our Lady of Mercy in Charleston, S.C., at this time and gave them Archbishop Carroll's modified rules of St. Vincent and the dress of Mother Seton.[2]

Father John B. Purcell had Emmitsburg College incorporated by the Maryland Legislature February 27, 1830.[3] Father Hughes, then in Philadelphia, wrote him a letter a little later, neither one suspecting that each would soon carry the burden of a great diocese.

PHILADELPHIA, June 8, 1830.

"REV. AND DEAR PURCELL:

The indulgence with which you have treated so worthless a correspondent as I have proved myself, has convinced me that friendship (yours at least) is like charity; it hopeth and believeth all things. I find with astonishment that already more than two months have fled since the reception of your kind letter of March 30th. It is unnecessary for me to trouble you again with apologies about want of time, but proceed immediately to what may be more interesting. And first the affectionate and friendly manner in which you speak of myself personally, has awakened all the gratitude of my heart. It has also operated

[1] Archives of Mount St. Joseph, Ohio. Community Records. The Sisters began at once to teach the District School, being invited to do so by the Directors. — *Catholic Telegraph*, Vol. I, p. 248; Shea, *op. cit.*, Vol. III, p. 615; Burns, *Catholic School System*, p. 244. New York, 1906.

[2] Shea, Vol. III, pp. 580, 581; *Metropolitan*, p. 493, 1858; Bishop England's *Works*, Vol. IV, pp. 335, 340, 361.

[3] Archives of Mount St. Joseph, Ohio; McSweeny, *op. cit.*, Vol. I, p. 232.

as an encouragement to struggle in the race of usefulness in which your kindness places me foremost. True, 'we were nourished with the same food and refreshed at the same fountain' but *mine* was the hurried repast. When I look back to the days we have seen together, to the time when we first met, to all that has happened to ourselves and our friends since, I cannot but adore that amiable Providence of our Blessed God which has stooped so low to lift us into so high a sphere of usefulness. Our lots have been differently cast — you with your colleagues called to be the officers who are to lead the army of Jesus Christ; I, to train the simple soldier. Both honorable — both responsible. Yours the privilege of being always in the House of God, mine the more arduous task to mingle among the ranks and invade and enter the camp of the enemy. We have both had good models in our respective predecessors, and both, perhaps, have witnessed the fragments of shipwreck to remind us that there are rocks on the borders of the course. With regard to myself, in addition to higher motives, the advice and approbation of such friends as you and Rev. Mr. Bruté will support me powerfully, for in scenes so distracting the high and original motive is not always present to the mind, or rather, the mind is not always at home to think of it, and poor human nature looks around for encouragement more consoling because more sensible. It was to Emmitsburg I naturally turned my eyes, and, indeed, for the last three years I would have looked elsewhere in vain. It required a protection from God Himself to have preserved me, even so well as I have been preserved for the last three years. And altho' I am not without my apprehensions as to the future good understanding of all parties, still, I trust that in the zeal & learning and piety of Dr. Kenrick I shall have an arm to lean upon. If he will only allow himself not to be imposed upon by appearances until he will have had time to lay the foundation of sound views from actual observation I am satisfied that all will go well. If on the

contrary, he act hastily (I refer to St. Mary's, the only quarter from which he may fear trouble) I fear he will have occasion to repent it. In the conclusion of your letter you said that you would write soon again, but my epistolary delinquency has no doubt hindered you from the fulfillment of your promise. I have much to say which I may not put on paper. I received a letter a few days ago from Mr. McGerry. It was written about the middle of March. He was well — overwhelmed with admiration of all he saw and all he did not attempt to describe. The last page of his letter is altogether about the mountain. He is not as yet settled any way, nor will he do anything until he gets letters from America. He hopes he will be able to return with Bishop Dubois, or else —" I was of course, rejoiced at the facility with which your charter was obtained in Annapolis. I hope it will be an advantage. Please to congratulate Rev. Mr. Hitzelberger for me, on his promotion to the holy priesthood. I had the Charity sermon on Sunday as mentioned in Mr. Bruté's letter. The morning was damp and the salt and sugar people staid at home; still we did pretty well. The collection was $330.00. I began this letter two days ago, and had to lay it aside no less than six times. Give my love to all. Hoping to hear from you soon, I remain, dear friend,

Your affectionate Brother,

JOHN HUGHES.

P. S. I paid Carey. The *Medical Journal* was a mistake. He wrote an explanation together with a receipt. I keep both till I see you."[1]

Cincinnati, soon to be the home of Dr. Purcell, was increasing in population and importance and during the next year there were four hundred seventy-five buildings erected and the Miami Canal extended. The Athenaeum was completed in 1830 and is mentioned in the directory of 1831 as one of the impor-

[1] Archives of Mount St. Joseph, Ohio.

tant public buildings. The Catholic population was steadily growing, and October 22, 1831, saw the first issue of the *Catholic Telegraph*, which still exists, the oldest Catholic paper in the United States.[1] It was founded by Bishop Fenwick for the purpose of answering attacks on religion. The issue of November 26, 1831, has the following notice: "A Charity sermon for the benefit of the Orphan Asylum of St. Peter's in this city, will be preached by the Rev. Mr. Mullon, at eleven o'clock, in the Cathedral, Sycamore St."[2] The following week, December 3, we find: "After the Charity sermon preached in the Cathedral last Sunday, a collection was taken up, amounting to seventy-five dollars, for the benefit of the Roman Catholic Orphan Asylum in this city. The weather was very unfavorable and the audience much smaller than usual; notwithstanding, the amount contributed was greater than any before received on such an occasion. The Sisters of Charity who superintend the Asylum, and the orphans placed under their care, return their grateful thanks to their liberal and charitable benefactors."

When we read the above and contrast the work of the present day with these small beginnings, we realize the Providence of God and His bounty in crowning the work begun on such humble foundations, but with such greatness of love. In those days Catholics were attacked on all sides. This was due to the Catholic Emancipation Act which Daniel O'Connell had just secured from English Parliament. We need but look at the columns of any paper, secular or religious, to

[1] 1831–1916. *The Catholic Miscellany* of Charleston, 1822–1861; *The Jesuit* of Boston, 1829–1834; *The Truth Teller*, 1825–1833; *The Catholic Magazine*, 1833–1836. Cf. *Catholic Historical Review*, Vol. I, pp. 258–270.

[2] *Catholic Telegraph*, Vol. I, p. 46.

find that controversy was rife and bigotry rampant. These were powerful motives in strengthening the knowledge and practice of Christ's law.

Academies were being opened for the education of young ladies, and as in works of benevolence, so in matters of education, we find the Sisters of Charity, the pioneer Community of the United States. It is true the Ursulines established a convent in New Orleans in 1727 when Louisiana was still a province of France. The Carmelites founded a house in Charles County, Maryland, in 1790, at the invitation of Archbishop Carroll, but they were enclosed and gave themselves to prayer for the good of Bishop Carroll's diocese, of the whole United States.[1]

An Academy at Georgetown was opened by the Poor Clares in the latter part of the eighteenth century but they returned to Europe in 1805. Miss Lalor and her companions taught a private Academy; they did not however become Visitation Nuns until 1813. They were approved Jan. 29, 1817.[2] St. Joseph Academy, Emmitsburg, opened in 1809, was the first established in the United States by Religious.

In the *Baltimore Gazette* of March, 1832, we find a long article written about the Academy for Young Ladies, conducted by the Sisters of Charity, and situated near the Cathedral. The writer, "C.B," describes his visit to the Asylum, Free School, and Academy, and expresses great admiration of everything he saw, the order of the house, the graceful modesty and intelligence of the young ladies, and the unaffected dignity and talents of the Sisters. He mentions the

[1] Shea, Vol. II, pp. 385–86, 412, 415–16, 503, 616; *Metropolitan*, Vol. III, p. 653; White, *op. cit.*, p. 484.

[2] White, *op. cit.*, p. 486; Shea, *op. cit.*, Vol. II, p. 617, note.

fact that the Academy was opened about a year and a half previous to his visit, at the earnest solicitation of parents who wished to have their daughters under the sweet influence of religion, while receiving a polite education. He expatiates on the advantages of the arts and sciences, and hopes that bigotry will not cast its blight on so praiseworthy an undertaking.

February 13, 1830, the Baltimore Infirmary was established by the Sisters. They had also an orphan asylum and a school of 400 pupils in Baltimore. Everywhere the benign influence of the Sisters was felt and foundations more than their membership would allow were offered to them.[1]

Father John Hughes writing from Philadelphia to his own sister, Sister Angela, says:

"We shall be obliged soon to ask two more Sisters. Hitherto we have prospered beyond our expectation, whether it will continue so, God only knows; for whilst our prospects are fair, we must not forget that everything of this kind is popular at its commencement.

"We are adding about twenty feet to the other Asylum and this is the only enlargement of the building that is now to be expected from the wisdom of managers. Sister Margaret, I believe, knows its present size. The new establishment is as large as five of it. It is also happily located in the centre of the churches, having St. Mary's but a few rods distant and St. Joseph's and Trinity within a square and a half. Have you heard the extravagant representations that have been made and believed at St. Joseph's about the elegance of our furniture? Turkey carpets! gilt chairs! and all the rest mahogany and brass! — so that it would be impossible for the Sisters to keep their vow of poverty in so splendid a mansion! Have you heard

[1] Archives of Mount St. Joseph, Ohio.

all this? If you have, you have heard nothing but what some gossiping visitors told at St. Joseph's and what the Sisters believed and *censured* although it is false in the main. Sister Sophia [1] has been very much annoyed by it. I must tell you in a word the Sisters had nothing to do with it. The people made presents and I saw no reason to reject articles of furniture merely because they were not of white pine, nor carpets just because they were not made of rags. When Father Hickey comes (the Superior) I am sure he will be much disappointed to find that we have none of the extravagant grandeur which they attribute to us. . . . We expect our new Bishop every day. He is a most excellent man and his appointment augurs great good to religion in this long ungoverned and almost ungovernable diocese[2] . . . My health is still good but I am weak and debilitated. Give my respects to all friends in Frederick.

"Give my love to Sister Margaret and tell her that I have delayed answering her esteemed letter by Mr. Armour hoping to be able to give a better account about ——, for whom Sister Margaret and Mr. McElroy are so solicitous. Poor ——! I have entreated her to come, appointed the day, extorted a promise; but all in vain. I have done everything except going to the house for her, and even this I mean to try, although there are reasons why a clergyman in Philadelphia should make such visits, even for such motives, few and far between. I am afraid there is something in the way. I wish very much that young ladies who become Catholics at *Academies* were converts more by *principle* and conviction and less by *feeling* and the imitation of that example whose influence is irresistible. After my next essay I will write to Sister Margaret upon it." [3]

[1] Sister Sophia Gillmeyer, who remained with Mother Margaret and the others at the time of the affiliation with France.

[2] Bishop Kenrick of Philadelphia; Hassard, *Life of Archbishop Hughes*, p. 104, New York, 1866.

[3] *Ibid.*

It is very noticeable that the early founders of the Church in the United States never lost sight of one another. As they went forth from the East to the South and Middle West they carried the same zeal for God's work and the same loving confidence in one another. They never hestitated to ask help and felt sure of a generous response.

A free school was opened in Boston, this year, near the Cathedral of the Holy Cross in Hamilton St. by Sisters Ann Alexius, Blandina, and Loyola from Emmitsburg.[1] Did the shades of the witches shrink in awe at the approach of the dark-robed Daughters of Charity? Were not the old Puritanic pavements of the "Hub of the Universe" surprised at the first touches, the light footfall of these Catholic Sisters? Surely "Old Liberty Bell" smiled a welcome and Fanueil Hall, the "Cradle of Liberty" extended its arms to embrace those who, by example and precept, would teach a freedom purer and greater than ever was announced by the mouth of noblest orator in fired eloquence from that historic building. The people of Boston saw a garb as decorous, if not so picturesque, as that of Priscilla, the Puritan maiden, and soon learned of the simplicity of life and nobility of pur-

[1] Archives of Mount Saint Joseph, Ohio; Shea, *op. cit.*, Vol. III, p. 468; Scanlan, *Brief History of the Archdiocese of Boston*, p. 31, 1908. In the year 1832, the Sisters of Charity from Emmitsburg came to Boston and established a free school for girls on Hamilton St., Fort Hill. These noble women have, since the year of their advent into Boston, extended their sphere of holy usefulness to the care of asylums, orphanages, and hospitals. Words can never tell with any show of adequacy the incalculable good done by these truly noble Sisters for suffering, neglected, and destitute children. In the olden days, at the appearance of these good Sisters upon the streets with their procession of orphans, every Catholic man uncovered his head and prayed God to bless them and their holy cause. No less revered are they today, for theirs is God's thrice blessed work. These noble women were among the first of the many sisterhoods that have come into this Diocese and have given their invaluable services for the cause of Christian education and the relief of the poor.

pose which urged them to give all for the good of others in obedience to a secret call from God. The Sisters took up the work with more than ordinary zeal; for they were on the very ground where the first blood had been shed in the struggle for independence; they were on the site where had been erected stocks, whipping posts, and other instruments of torture, and with little effort of the imagination could even hear the moans of the witches from Salem. They were to show in their lives and to teach by word of mouth the true liberty Christ purchased for men; they were to point out to all who came within their sphere of instruction the sweetness of the yoke of the Lord, and that the sinner is to be bound by cords of love rather than by instruments of wrath. Everything in old Boston tended to call forth their best efforts, to break down the walls of prejudice and banish the lurking spirit of Manicheism, which would teach that some are predestined for good and glory and other poor wretches for evil and dishonor. Well may we believe that the blood of the Catholic patriots on the plains of Lexington or the heights of Bunker Hill gained this blessing for the city of Boston. The history of the Church has ever proved that the blood of martyrs fructifies the seed of Christianity, and though at times, as we shall see, the powers of darkness rose as in wrath to extinguish the princes of light, yet the light remained quiet and steady, gaining entrance into the hearts and minds of a willing multitude.

The Sisters' school, in a short time, had attracted the notice, not only of persons ill-disposed, but of many eager to acknowledge the merit of their works. An article "Catholic Celebration of Pentecost Sunday in Boston" follows:

"Sixty female children of the three hundred who are under the presiding care of the Sisters of Charity, moved in procession, at seven o'clock on Sunday morning last, from Boston Catholic Free School in Hamilton St., to the church of the Holy Cross. They were clad in white, emblematic of that spotless purity of soul with which they should go forth to meet their Heavenly Bridegroom. Their whole demeanor indicated a total absence of thought from everything earthly and their souls seemed to be indeed fixed upon that Heaven, the God of which they were about to receive into their tender hearts. It was, indeed, a sight that would have fanned into flame the dying embers of devotion in the heart of the most callous Catholic, and memory must have brought him back again to that day when, young and innocent as those before him, he knelt, prayed and felt as they did. It was a sight that must have disarmed prejudice and calumny of their venom, and even forced from the lips of the haters of Catholicity, a confession, that here was, indeed, unaffected purity. The divine Sacrifice of the Mass commenced immediately after the arrival of the children. Previous to the Holy Communion, an Act of Atonement (composed by Mrs. Seton, the Foundress of the Order of the Sisters of Charity in this country and once an Episcopalian) was read by one of the youngest children, in a manner at once graceful and pathetic. After Communion an appropriate hymn was sung. At the end of the Mass they returned in the same regular and impressive order to the residence of the Sisters. The hour which was devoted to the Sunday School Morning Exercises being passed, all the pupils next formed and moved towards the Cathedral, under the inspection of the Sisters.

The afternoon bells tolled for school, and when the vesper hour was come, the children again moved forward to sing the praises of their Father and their God. The sensation which the previous processions on that day had produced was rapidly communicated through the city, and immense crowds now lined all

the way from Hamilton St. to the doors of the Cathedral. Had the Cathedral been double its present size, it could not have contained all the Catholics and Protestants who sought admittance. The Bishop gave out the Vespers, the Rev. Mr. Tyler preached. The proceedings and services of the day were truly impressive. God grant they may cause much good. Too much credit cannot be given to the Sisters of Charity, who generously devote their lives to *the instruction of children and the care of the sick.* Many of the ladies and gentlemen of Boston may have already perceived the benefit which these *Charitable Sisters* have rendered to the cause of the moral and religious improvement of the rising generation." — *Catholic Intelligencer.*[1]

The Act of Atonement mentioned above was used by First Communicants under the care of the Sisters of Charity until the Baltimore Council furnished to all Communion bands a regular formula of renewal of baptismal vows. It may prove interesting to our readers to know what Mother Seton's Act of Atonement was, so we present it in full, as we are happy enough to have the original.

"*Hear, O ye Heavens, the things I speak; let the earth give ear to the words of my mouth.*

Behold, O Lord, Thy poor ungrateful children, prostrate at the feet of Thy mercy and acknowledging their unworthiness. Thou hast created us after Thine own image and out of nothing. Thou hast redeemed us with the Precious Blood of Thy Son. Thou hast sanctified us with Thy Holy Spirit, and called us to Thy Holy Faith from among so many, who are buried in darkness and infidelity. Thou hast saved our childhood and our youth from many dangers and sins. Thou hast preserved our lives when Thou mightest have struck

[1] *Catholic Telegraph,* Vol. I, pp. 294–95.

us suddenly dead. Thou hast led us about and taught us. Thou hast kept us as the apple of Thine eye, and as the eagle enticing her young to fly, and hovering over them with outspread wings. Thou hast taken and carried us on Thy shoulders; and we, ungrateful children, have sinned against Thee. We knew sin, before we knew Thee, and defiled the garment of innocence, which we had received in our baptism, as soon as we were capable of sinning. Is this the return we make our Lord? Is He not our Father, our Protector, and our Deliverer? Pardon, pardon, dear Lord, Thy repentant children! We return to Thee in the bitterness of our souls! If we dared offer any excuse for the past, we might say that the imprudence and ignorance of our childhood had misled us — that we did not know better. But, we appeal only to Thy mercy, and to the merits of our Blessed Savior.

Receive us then, dear Lord, into the arms of Thy mercy. We here solemnly promise in the presence of the holy angels, and Thy Holy Church, to live henceforth, faithful to the promises of our baptism: those promises which our godfathers and our godmothers made for us when our infant lips could not utter them, but to which we will bind ourselves freely, now that we are sensible of the obligations we are contracting. Pardon, then, O God, Creator! whose gifts we have so often abused and turned against Thee. Pardon, O God, Redeemer! whose sacred blood we have rendered useless, and whom we have crucified again by our sins. Pardon, O God, Sanctifier! whose holy inspirations we have resisted and whom we have so grieved. O pardon us, dear parents and teachers whom we have so often afflicted by our obstinacy and misbehavior. Pardon us, beloved companions and playmates, whom we have so often offended through ill-nature, or scandalized by our bad conduct. From this moment we will endeavor to become sources of edification and comfort to you all. We renounce the devil and all his works, we renounce the world with all its pride, indecency and show. We renounce the flesh and its

wicked inclinations. And we solemnly pledge ourselves to serve God faithfully, to love our neighbor and bear with his defects; to resist our own faults and bad inclinations; in a word not only to profess ourselves as Christians but to live as such. Our blessed Virgin Mother, Mother of God, and you blessed angels, who adore Him, pray for us. Be ye witnesses of our solemn covenant in the accomplishment of which we hope to live and hope to die. . . . Amen."

The hymn which followed the Holy Communion was, no doubt, "Oh, What Could My Jesus Do More?" composed by Sister Mary Ann Butler, one of the first companions of Mother Seton.

The favorite hymn of Mother Seton was "Jerusalem, My Happy Home," her own musical composition. On Thursday, May 3, 1832, the Sisters of Charity from the school in Boston paid a visit to the Ursuline Convent at Charlestown. They were received by the Sisters, then by the pupils, who entered the hall two by two, according to rank and attired in Sunday uniform, white dress, pink belt, pink gauze kerchief.

The air "Jerusalem, My Happy Home" was played by two young ladies on the harp and piano. The solos were sung by the young lady who delivered the address [1] and the chorus by all the pupils, with pleasing effect. All then retired to their respective class rooms and the Sisters visited first the Senior and then the Junior Department. School-work, drawing, needle-work, etc., were shown and the Sisters of Charity expressed great appreciation. When they departed at seven o'clock in the evening wishes of success on both sides were the salutation, and prayers that God might speed the good work of both communities.

[1] The address was composed and delivered by Miss Fay, daughter of Judge Fay.

From Boston I shall ask my readers to accompany me to Cincinnati, that we may prove from the records of those times that the Sisters were in many parts of the country, planting and watering the good seed, while the Heavenly Gardener gave it increase. From the *Catholic Telegraph* of Saturday, July 28, 1832, we copy the following article, headed

"St Peter's Orphan Asylum and Free School.

Messrs. Editors: I cannot withhold what I deem a just tribute of respect to the above mentioned establishment which is conducted by the Sisters of Charity. My object on this occasion is to express the high gratification I experienced during the annual examination of the pupils in St. Peter's School, which took place on Tuesday, the 17th inst. The scene was entirely free from that ostentatious parade that so frequently accompanies exhibitions of this kind: and one could easily imagine that the retiring and amiable spirit of the Sisters who superintend the school had been transferred into the several interesting individuals who had been placed under their instruction. The neat simplicity of the place was, in itself, an eulogism on the perfect order with which everything was conducted within. The assembly was not very large, for the obvious reason that the school-rooms were unable to contain any more than usually resorted to them for the purpose of study. This deficit of number was, however, more than compensated for, by the respectability and talent of those who honored the occasion with their presence. The examination commenced by the junior classes. Among these were many children, apparently not more than six years of age, who gave ample proof of the unceasing attention which had assisted them through the weary path of elementary study. Some of these little ones read lessons from *Parley's Tales*, with a correctness that could not escape the notice of any who were interested

in the cause of education. The writing attracted universal notice, as it hung extended along the side of the school-room, seeming to invite examination. The senior classes acquitted themselves in a manner that reflected credit both on the pupils and their teachers. They answered numerous and difficult questions in English Grammar, History, Geography, and Arithmetic, with a precision that under existing circumstances, could scarcely have been expected. All present appeared to be gratified, and many expressed their surprise, that an institution so highly useful to the community, was so partially known. I could not suppress my astonishment to find that the greater number of the pupils were Protestants. A short recitation by one of the children of the Orphan Asylum, apparently about nine years of age, concluded the exercises of the forenoon. Innocence appeared to sparkle in the eyes and play on the countenance of little Rose, for so she was called, as she detailed the plan and daily exercises of the school. The little child had worked very beautifully in rug work, a little rabbit seated in a basket, which was suspended from a branch of a cherry. I mention the circumstance, because it was connected with the concluding lines of the interesting little speaker. They were to the following effect:

'To prove a real industrious habit,
Pray view this pretty little rabbit.
How snug it fills the basket there;
And sits secure 'mid leaves and air.
Now do not blush, if I disclose,
This is the work of little Rose.'

The specimens of bead, rug and fancy needle-work were indeed beautiful. Seldom have I witnessed a more interesting spectacle than on this occasion. I did not fail to attend the distribution of premiums at 3 P.M. according to invitation. As many as could obtain seats in the room were present also at this ceremony. Little Rose was called for, and very grace-

fully concluded the ceremony of the day by another rehearsal of her address and modest exhibition of her pretty rabbit. Excuse me, Gentlemen, if I have dwelt somewhat at length on this subject; but I thought it a duty to notice modest merit, and to pay a just tribute of respect to the Sisters of Charity, who have done so much for the advancement of moral and religious education in our city. D." [1]

The writer of the annals also begs pardon if she has wearied her readers, but to many the account of school-work away back in those early days is exceedingly interesting.

This was indeed an age of work and heroism. The field for labor was extensive, the wants crying, and the time — the present. There was no putting off from day to day. Every hour came freighted with its own demands. The early religious, priests and bishops, were equal to every call, for they were girt with the strength which comes from above. When we read of Bishop Fenwick's journeys over the whole of Ohio and Michigan to administer confirmation to his flock, we are lost in wonder, for we recall how slow and uncomfortable all modes of travel were eighty-five years ago. The chronicles of that time tell us that the Bishop was not satisfied with administering the sacraments but that he would pay a fatherly visit to all the Catholic families, from whom he received the affectionate regard to which his unselfish life presented irresistible claims. The chronicle said: "May he be long preserved to us to witness wonders in the diffusion of the Catholic faith, still more stupendous than those for which he has hitherto labored so successfully." The crown of victory was even then poised above

[1] Archives of Mount St. Joseph, Ohio; *Catholic Telegraph*, Vol. I, pp. 326–27.

the head of the holy Bishop whose days of sacrifice were numbered and almost run. The summer of 1832 brought to the United States an epidemic of cholera. Priests and Sisters cheerfully gave to the sufferers their time and care, and many fell victims of charity. The Sisters from Emmitsburg were called upon in Philadelphia and Baltimore and performed heroic deeds of mercy, so much so, that the city officials, when the disease abated, felt it a duty to make some public acknowledgment, but the Sisters, through their ecclesiastical Superior, Reverend John Hickey, declined any material compensation.[1] Cincinnati, too, was visited by the dreadful malady. Many were the sorrows of the Catholics there, but the greatest loss to them and to the Church was the death of their saintly Bishop, who, in September, while attending to the spiritual needs of his flock in Northern Ohio, fell a victim to cholera at Wooster, near Canton, and died a martyr to duty's call. His death took place on Wednesday, September 26, 1832, at noon. His last words were: "Come, let us go to Calvary."[2] Long had he been accustomed to walk that path of which he spoke so familiarly as life was ebbing from him, and certainly he entered the door opened by the blood shed on the summit of the Holy Mount. Father Henni had been notified of the Bishop's illness and took the first stage for Wooster, but the Bishop's spirit had taken its flight. He who administered the last sacraments to so many, had no earthly messenger of peace, but eyes of faith could see heavenly messengers gathering round, awaiting the moment they might bear his soul to the presence

[1] Archives of Mount St. Joseph, Ohio; *Catholic Telegraph*, Vol. III, p. 255.

[2] Letter of Eliza Rose Powell, in *Catholic Telegraph*, October 6, 1832, Vol. I, p. 406; *The Truth Teller*, Vol. VIII, p. 340.

of God. He was immediately interred, but a devoted friend, a convert, had his remains removed afterwards to the Cathedral in Cincinnati, where they repose beneath the High Altar.[1]

On November 3rd, the *Catholic Telegraph*, which had suspended business on account of the epidemic, again made its appearance. The priests who edited the paper were so occupied in their ministrations to the sick and dying that they had scarcely time to attend to their spiritual exercises; for, like their Divine Master, they made all laws subservient to Charity. The Sisters, too, were following here and elsewhere this same law of love and knew not rest or leisure. Daily was the Asylum opened to the little ones whom the dread disease had robbed of parental care. From St. Louis came the following letter proving that a Sister of Charity is the same everywhere:

"My dear Father in Jesus Christ:

I eagerly catch the first moment I have had, night or day, since the dreadful pestilence commenced its ravages here. On the night of the 23d October, it appeared that Almighty God had commissioned His destroying Angel to snatch suddenly from existence a certain number of victims marked out for the hungry tyrant Death, who is now demanding his millions at a meal. On the morning of the 24th loud cries were heard in every direction of sudden deaths. In some families there lay three corpses, and in others two; many were attacked with they knew not what; soon it was pronounced Cholera. Early enough they brought us a young Frenchman, perfectly in his senses, though unfortunately he could not be induced to think

[1] A tablet is erected to his memory in the sanctuary of the Cincinnati Cathedral. Just as this book is going to the press we hear that Bishop Fenwick's resting place is changed. Archbishop Moeller had his casket removed to the mausoleum in St. Joseph Cemetery, March 24, 1916.

of anything but his violent cramps; he expired in a few hours. Others were brought, followed by a zealous priest, who placed himself between two sufferers, exhorting first one and then the other, then prudently awaiting the moment when the spasms were not so violent, to give life to their precious souls, which still animated their dying bodies. On the 25th and 26th our city presented nothing but a scene of dismal confusion and horror; people flying from the town, and many leaving their dearest friends to die quite alone, not daring to remain in the same house with them. Others again refusing to receive those who were running from their houses, fearing lest the infection might be in their clothes; so that our two hospitals, viz. the old and new one, were the receptacles of all kinds of persons: and true it is, that some who had not the disease before, took it and died in our house. Never can we forget the 26th of October; it was a communion day for us; our good Bishop said Mass, but we were too much occupied to hear the whole, and could only come after the consecration; we found our holy prelate standing at the altar with uplifted hands, all bathed in tears, interceding, no doubt, with Jesus Christ in behalf of his afflicted people. We approached the holy table, when turning towards us, holding in his hands the well Beloved of our souls he said: 'Come, dear Sisters, and receive your God, He will be your strength and your courage, He will go with you all the day and count your steps.' Here his tears prevented him from continuing, and we received the Adorable Body of our Redeemer. Scarcely had we returned to our places when we were called. I went with the Sacred Host yet in my mouth, and was soon followed by my beloved Sisters. From that time until the 30th and the 31st, we heard nothing in both the hospitals but the feeble groans of the dying, and the louder cries of the newly attacked, who were brought to us from the streets, from their houses and from their work-shops. We saw large, strong-bodied men suddenly struck and expire in a few hours; and

before we could remove one corpse, a second, a third and a fourth were ready; this happened to us the two worst days. It was indeed a moving sight to behold those who still lived looking sorrowfully on the dead, as if to say, 'we shall soon follow you.' Our worthy priests all the time busy in hearing the confessions of the Catholics, comforting and instructing as far as they could in such circumstances, baptizing the unbaptized, etc. Only nine Cholera patients to-day, so you see we begin to breathe a little. Our Sisters here are true Daughters of St. Vincent de Paul; they have nursed day and night, never taking the least rest, until exhausted nature forced them to do so. We have no rule but silence and active charity; necessity compelled us to make great exertions; we did what we could do, yet much more might have been done had we been more numerous: Every one who had health ran away from us, the washer-women went off leaving the tubs full of wet clothes, nor could we prevail upon them to wash even the Sisters' clothing in their own houses. The Bishop prevailed on an Irishman to remain with us three days. Only one person stood his ground like a true soldier of the Cross, and that was a brother of the order of St. Vincent; he brought the sick to both hospitals on his back, and remained with us day and night to help in nursing them, and it is he who removes the dead bodies from us; when the corpse is not too heavy he takes it in his arms and carries it out of our way, and when it is too weighty, two or three Sisters assist him in removing it; sometimes I help a little, but am generally dismissed as one not strong enough. Do not be uneasy about us as the cholera is abating. All unite in affectionate remembrance to Mother and all our Sisters of the Valley. Adieu, my much respected Father." [1]

Just as the epidemic was abating, the heart of Americans was touched by the news which spread over the whole country — "Charles Carroll is no more." [2] What

[1] *The Jesuit*, Boston, February, 1833. [2] *Truth Teller*, Vol. VIII, p. 371.

thoughts sprang into existence! What scenes were again enacted! The great document stood before the minds of the people of the United States, and one name among all the signers stood forth in bold and glorious relief, blessed by God and man, and honored with the Scripture promise, — length of years. To the Sisters of Charity it came as the news of a dear relative's passing away. How often had they looked upon his venerable form, received of his bounteous hand, and thanked God for his nobility of heart and mind! It recalled the announcement of the death of Archbishop Carroll, their Spiritual Father and Protector, and it seemed to them that dear old Maryland was being robbed of the grandest heirlooms of the early Christian patriotic days, and so, too, the country at large regarded it. Well had Charles Carroll's life proved the truth of Benjamin Franklin's exclamation "There goes an honest million to the cause!" when he saw affixed to the great document, "Charles Carroll of Carrollton." Not only an honest million, but well-nigh a life of ten decades was given to the cause.

The *Baltimore Patriot* of November 14, 1832, says —

"A great man has fallen in Israel! The last of the signers is no more! The solemn duty devolves upon us to-day, of announcing to the public that the venerable Charles Carroll of Carrollton departed this life this morning at 4 o'clock at his mansion in this city, and in the 96th year of his age. We have no form of words at our command which would be capable of fully expressing our feelings at this event. Nor could any form of words add solemnity or importance to its simple annunciation. It is a National Event, and as such will carry its touching appeal to every bosom in this wide Union. The revered and venerable form that lingered so long among us as if ripe for the sickle

of Time and for his great reward, yet loath to leave any service here unrendered, the last relic of *the* Patriotic Age, the last signer of the Declaration of Independence, of that glorious and devoted Band who quailed not in the day of trial, but risked all for their beloved country, has withdrawn and will be seen on earth no more forever. But his example will remain as a rich legacy for the country and the people of his affection.

'Of no distemper, of no blast he died,
But fell like autumn fruit, that mellow'd long,
E'en wondered at, because he dropped no sooner.
Fate seemed to wind him up for four score years,
Yet freshly ran he on for fifteen winters more,
Till like a clock worn out by eating time,
The wheels of weary life at last stood still.'

We learn that the funeral will take place on Saturday morning when, after service being performed at the Cathedral, his remains will be conveyed to the Manor for interment. The Mayor has called a meeting of the City Council for this afternoon at 3 o'clock for the purpose of adopting measures to pay an appropriate and impressive tribute to his memory. The following couplet gives an epitome of his life:

'Each human virtue triumphed in his soul
And Faith's ennobling signet stamped the whole.'"[1]

True patriots were active in doing honor to his memory and Holy Church with her ever tender care, offered prayers for the repose and eternal exaltation of his soul. From every altar throughout the country was offered by episcopal and priestly hands the Spotless Victim, whose Precious Blood has cancelled the great document against the human race. The Solemn Mass of Requiem for the repose of his soul was sung in the

[1] *Catholic Telegraph*, Volume II, p. 31.

Cincinnati Cathedral, on December 12th, at which were present the clergy of the city, the seminarists, the pupils of St. Peter's, and the Orphans attended by the Sisters.[1] What lessons in American History were given to the youths of this country at the consummation of this grand life, and what a striking lesson to the Catholic youths, especially! They saw in Charles Carroll, a man who set at naught all the power of royalty for the sake of his country, who afterwards, in his own loved land, stood a giant in honor, power, and principle, against narrow-minded bigotry which he considered a venomous reptile in this Land of Promise. The world at large knew that he served his country well, nor did he need to regret with Wolsey that he had been unfaithful to his God. Religion was the main-spring of his actions and kept his patriotism pure and unblemished. His life's lesson was not lost on the youths of that time, and they had frequent opportunities of copying it in their own actions. Nothing so whets zeal as opposition while nothing so fires righteous indignation as ignorant scoffing, and both of these were felt and heard in our young republic of those days, forcing the Catholic children to learn well the doctrine which they must defend as well as explain. There is no need to wonder at the spread of Christ's Church throughout America. The storms of persecution in the new country as in the old, did but strengthen her foundations and spread her dogmas, as the hurricane's blast makes firm the roots of trees in the forest and carries to other soil the fructifying pollen. The warnings of Holy Mother Church are never against the open foe, but against the power of evil hidden in high places, against the

[1] Archives of Mount St. Joseph, Ohio.

luxurious demons of the world, the flesh, and the spirit.

New Year, 1833, beheld a picture beautiful to men and angels — the little children of Cincinnati meeting and arranging for a Fair to be held in the middle of the month for the benefit of the orphans of St. Peter's Asylum. Nothing is so contagious as love. The pupils of St. Peter's Academy saw the busy hands of Sisters in their leisure moments, few and far between, making gifts for the little orphans that they, too, might rejoice in Santa Claus' coming on Christmas morning. These pupils then conceived a plan which they entrusted to their parents alone, while their little hearts were well-nigh bursting with the secret which they tried in vain to keep from their teachers; for out of the fullness of its heart will every childish mouth speak.[1] After a lapse of eighty years, let us read the edifying account of the first Fair in Cincinnati from the yellow pages of an old newspaper.

FAIR

"Out of the mouths of infants and sucklings, thou hast perfected praise." — *Matt.* xxi, 16. One of the most interesting scenes of the philanthropic heart was witnessed at the Broadway Hotel on Saturday evening. A number of young ladies scarcely in their teens, were induced by that impulse of genuine charity which wears an additional charm in the youthful, to consecrate the little means afforded by parents and friends to a Fair for the benefit of destitute orphans who have been placed under the care of the Sisters of Charity. The writer is well assured that few could have left the scene (and there were many there) without being convinced that the virtue of Charity is transcendently beautiful in itself, that in innocent and

[1] Archives of Mount St. Joseph, Ohio.

youthful hearts it is catching, and that in those young persons particularly, who were not of the Catholic persuasion, it was pure and disinterested. The result of the first effort exceeded one hundred and sixty dollars, and it is sincerely to be hoped that the reward which the God of Charity will bestow upon those who conceived the design and made the exertion will be lasting and abundant. The sincere gratitude of the Sisters of Charity is theirs; and the humble thanksgiving of the poor little orphans will not ascend to Heaven in vain, but will draw down benedictions upon their generous benefactors.

To the Children of the Orphan Asylum:

"*Accept the offering that we bring,*
Earned by our fancy's mimic power,
For you we've toiled — Oh! bright the wing
That fluttered o'er each active hour.
Our love, indulgent parents claim,
Their tender care each want supplies;
But ye are orphans! *sacred name!*
'Tis nature's passport from the skies.
Then take the gift. Not ours the praise,
Blest dwellers of a happy home,
We shine but with reflected rays,
On those who mourn a sadder doom.
To us no gratitude express,
Grateful ourselves, — we fain would bless."

Address of the Orphans of St. Peter's Asylum to the Young Ladies who held a Fair for their Benefit:

"*Young Ladies, gentle, kind, and fair,*
Accept the orphans' fervent prayer
And humble thanks for blessings given,
Not here rewarded, but in Heaven,
Serene and calm may all your years
Flow sweetly by, unmixed with fears,
May Heaven preserve you long to move
Amid parental smiles and love;

Till life itself shall melt away,
'Mid glories of an Eternal Day,
When He who called our parents hence,
Himself will be your recompense.
Our daily prayers for this shall be
Before the Eternal Majesty;
And written in our hearts we'll bear
Your memories, Ladies, kind and fair.
The Orphans." [1]

On Monday, February 11, 1833, the remains of the lamented Bishop Fenwick were committed to the vault under the Cathedral. The corpse had been brought from Wooster by the untiring exertions and undaunted charity of a respectable convert to our Holy Religion, though the difficulties of distance and bad roads made the project well-nigh disheartening. Previous to the deposition of the body, a solemn requiem was sung, at which the clergy of the Cathedral and students of the seminary assisted.[2] Not the least devoted among the mourners were the little orphans with the Sisters. They well knew that a Father's heart was lying cold in that casket, the heart which loved them with a tender love.[3]

Father Rese, who had come to America to assist Bishop Fenwick and who was his zealous coöperator in all good works, was appointed Administrator of the diocese.[4] This office he held for a year until at the voice of the Holy See he was consecrated in the Cincinnati Cathedral by Bishop Rosati, first Bishop of Detroit, on October 6, 1833. Bishop Rese was well acquainted with the portion of the Lord's vineyard

[1] *Catholic Telegraph*, Vol. III, p. 103.
[2] *Ibid.*, p. 127.
[3] Archives of Mount St. Joseph, Ohio.
[4] *Catholic Telegraph*, Vol. I, p. 406.

assigned to him, for he had done missionary work through that region and by the direction of Bishop Fenwick had given help and comfort to the Rev. Gabriel Richard. He visited many tribes of Indians in 1830 and baptized a number of the Menominees instructed by Father Mazzuchelli. The Sacs and Foxes invited him to their villages in Wisconsin. Rev. Ferdinand Baraga was appointed Vicar Apostolic of Upper Michigan in May, 1831, so the country formerly visited by Marquette, Allouez, and other missionaries welcomed again the Black Gown. Bishop Fenwick administered Confirmation there in the Summer just before his death which was preceded only two weeks by that of Rev. Gabriel Richard and from the same cause — cholera. Well might we exclaim "Two more martyrs of the Cross and for the sake of the Red Man!" Rev. Gabriel Richard was a member of Congress from Michigan and a founder of Ann Arbor College.

CHAPTER VI

DR. JOHN PURCELL, BISHOP OF CINCINNATI — HIS INSTALLATION — ST. PETER'S BENEVOLENT SOCIETY — HOLY TRINITY CHURCH — REV. J. J. MULLON — URSULINE CONVENT AT CHARLESTOWN — BISHOP BRUTÉ — SCHOOLS IN RICHMOND, VINCENNES, AND NEW ORLEANS — BALTIMORE COUNCIL — RETREAT OF CINCINNATI CLERGY

1833–1838

IMMEDIATELY after his consecration Bishop Rese went to Baltimore to attend the Provincial Council and was present at the consecration of Bishop Fenwick's successor, Dr. John B. Purcell, President of Mount St. Mary's College, Emmitsburg, Maryland. This took place on Oct. 13, 1833, in the Baltimore Cathedral. The names of Rev. P. Kenny, S.J., John B. Purcell, and John Hughes had been submitted to Rome for the Cincinnati diocese, but some of the Cardinals objected to the youth of Rev. Dr. Purcell, and the General of the Jesuits asked that Father Kenny's name be dropped from the list. Bishop England, in Rome at the time, was consulted by one of the cardinals who said: "The members of the Sacred College cannot decide between Rev. John Hughes and Rev. Dr. Purcell, and they will be thankful if you can mention even the slightest circumstance to help them form a judgment." Bishop England having a very high opinion of both gentlemen, and believing either would successfully fill the position, was perplexed.

At length he remarked: "I can think of nothing, your Eminence, unless the fact that the Rev. John Hughes is an entirely self-made man, might prove more acceptable to the Western people." The Cardinal was pleased and thought this would satisfy the Sacred College. The following day his Eminence met Bishop England and said: "My Lord, I told the Cardinals what you said of *Rev. Dr. Purcell's* being an entirely self-made man and they at once drew up the papers and sent them to the Holy Father for his signature." Bishop England said to himself: "The Holy Spirit has done this," and the Cardinal never knew of his blunder,[1] nor did Bishop England mention it in his letter sent to Rev. J. J. Mullon at Cincinnati:

"ROME, May 14, '33.

REV. AND DEAR SIR:

Probably the same packet which takes this, will also convey to Dr. Purcell his appointment for the See of Cincinnati, comprising the State of Ohio. It was at length finally arranged on Sunday evening after a variety of delays. This is now definitive, and I congratulate you and the diocese upon it, as I know Purcell well, and feel that amongst you he will be exceedingly useful. I would suggest to you, to write to him immediately to secure his acceptance as it is by no means unlikely that efforts will be made to urge his resignation and such a step at this moment would probably produce results which would do an injury not to be repaired for a century. I am at this moment too close upon the hour of post to permit my entering upon the particulars, but I do strenuously urge you to this step or any other correct one which will ensure his acceptance. Hughes and he with Kenny were on the first list. Another was sent out with the names of Dubuisson (Marked as the very last choice) and McSherry. The General of the

[1] McSweeney, *op. cit.*, Vol. I, p. 288.

Rome May 14 – 833

Rev & Dear Sir

Probably the Rome packet which takes this, will also convey to Dr Purcell his appointment for the See of Cincinnati comprising the state of Ohio. It was at length finally arranged on Sunday evening after a variety of delays. This is more definitive. – I congratulate you & the Diocese upon it, as I know (Purcell will, I trust, that always) you he, will be, exceedingly useful. – I would suggest to you, to write to him immediately to secure his acceptancy, as it is by no means unlikely that efforts will be made to urge his resignation. A step just at this moment would probably produce results, which would do an injury not to be repaired for a century. I am at the moment too close upon the hour of post to permit my entering upon the particulars. – But I do strenuously urge you to this step or any other correct one, which will secure his acceptance. – Hughes & he with Rosati were on the first list. – Another was sent with the names of Dubuisson (marked as the very best choice) and M'Sherry – The Generals of the Jesuits objected to this three Members & the cardinals chose Purcell believing him to be the one most likely to serve you & not writing just how to take Hughes from Philadelphia. – Rosati had early & at once been named for Detroit, upon bishop Fenwick's letter & the Pope's own knowledge of him. –

FACSIMILE AUTOGRAPH LETTER OF THE RT. REV. JOHN BISHOP OF CHARLESTON

As far as you see prudent, but without stating your knowledge of the fact which I add; - you may urge the propriety & necessity of Provincial councils. - (The Pope has directed the Propaganda to write to the Archbishop that it is his wish they should be held) You may be assured that our administration will be greatly improved by Rome. -

In haste

Yours very sincerely

+ John Bishop of Charleston

You can shew this to Doctor Reis, with my best respects.

Rev. J. J. Muller -

Nothing done, yet about Vincennes -

Jesuits objected to his three members, and the cardinals chose Purcell, believing him to be the one most likely to serve you, and not wishing just now to take Hughes from Philadelphia. Rese had already and at once been named for Detroit upon Bishop Fenwick's letter and the Pope's own knowledge of him. As far as you think prudent but without stating your knowledge of the fact which I add, you may urge the propriety of Provincial Councils. (The Pope has directed the Propaganda to write to the Archbishop that it is his wish that they should be held.) You may be assured that our administration will be greatly improved by Rome.

In haste —

Yours very sincerely,
Bishop of Charleston.[1]

You can show this to Dr. Rese with my best respects. Nothing done yet about Vincennes."

Father Mullon wrote at once to Dr. Purcell at Emmitsburg.

"CINCINNATI, July 28, 1833.

"RT. REV. AND BELOVED SIR: —

This morning's mail brought me from the Rt. Rev. Dr. England the enclosed; and in conjunction with him your devoted Mullon conjures you for the good of our Holy Religion, not only to accept of what Heaven has imposed upon you by this appointment, but also to expedite it as much as possible. It is all necessary at this moment — things are in a dreadful condition here at present owing (*I must say it*) to Mr. Rese's want of energy and disposition to evade difficulties merely imaginary. When you accept, which I humbly beg you will, notify me that I may make the necessary arrangements for continuing the college, which never could be reopened with respect, with the present members. Its prospects are fair and even flattering, but, Rt. Rev. Sir, I entreat you, for its

[1] Archives of Mount St. Joseph, Ohio.

support, to use your efforts to send some four or five efficient and exemplary young men to assist us in the duties of it — the present with the exception of three are everything but what you would expect to see in Seminarists. I will soon say more, when I hear from you. I write with haste, and with a heart beating for the accomplishment of what I now see so happily begun.

I am, your ever devoted J. J. MULLON." [1]

From Bishop Purcell's diary we learn the following: "Rev. Mr. Hayden declined the Presidency of Mt. St. Mary's College. Rev. Mr. Jamison was proposed by Rev. Dr. Purcell and approved. Rev. Mr. Wainwright of the Baltimore Cathedral took the Apostolic Brief to Dr. Purcell at Emmitsburg in the beginning of August, 1833. Dr. Purcell made a retreat with the Seminarists conducted by Rev. Mr. Bruté. He was consecrated October 13th,[2] had made a retreat for the occasion at Conewago under the hospitality of Messrs. Lekeu and Paul Kohlman. Rev. John Hickey went there to hear his confession and remained with him until his consecration. The Council lasted from the 13th to the 20th of October. Rt. Rev. Bishops Dubois and Kenrick went to the Mount, Dr. Purcell staying in Baltimore with Mr. Francis Elder. The Bishops dined at the homes of Mr. Caton and Mr. McTavish. Dr. Purcell returned to the Mount on November 2d, sang Pontifical Mass and preached at St. Joseph's.[3] He left on Thursday — Paid $100.00

[1] Archives of Mount Saint Joseph, Ohio.

[2] Most Rev. James Whitfield was the consecrator, Bishops Dubois and Kenrick assisting. Bishop Eccleston preached. The Council opened at once and Bishop Purcell took his place in the deliberations.

[3] During a farewell entertainment given him at the Academy the following address was read. It shows how eastern people regarded the West eighty-three years ago and we fear the sentiment has not disappeared entirely. The water color painting above the greeting is the dove descending on a mitre, crozier and episcopal cross. At the bottom is a pen and ink sketch of St. Joseph's Academy. The original is in the Archives of Mount St. Joseph, Ohio.

Cincinnati July 28th 1833.

R^t Rev^d & Beloved Sir,

This morning's mail brought me the enclosed from the R^t Rev^d Dr England, and in conjunction with him, your devoted Mullon conjures you for the good of our holy religion, not only to accept of what the Council has imposed on you, but also to expedite it as much as possible. It is also necessary at this moment: things are in a dreadful condition here at present, owing, (I must say it) to Mr Reed's want of energy and disposition to evade difficulties merely imaginary — When you accept, which I humbly beg you will, notify me, that I may make the necessary arrangements for continuing the College which must otherwise be closed with respect with the present number — Its prospects are fair and de even flattering: but R^t Rev^d Sir I entreat you, for its support to use your efforts to send some of your or some efficient & exemplary young men to assist us in the duties of it — The pupils are much the same as those are any thing but what you would expect to see in seminaries — I write soon & by more, when I hear from you — I write with haste and with a heart beating for the accomplishment of what I now ask to be granted

Pl. Please to present this letter as the Bishop has made an application to the Council to do without upon

I. I. Mullon

FACSIMILE AUTOGRAPH LETTER OF REV. J. J. MULLON

for stage from Frederick (Father McElroy) to Wheeling. Two accidents which might have been serious but were not, thank God. Reached Wheeling, Sunday morning at 5 o'clock. Heard the Sisters' confessions — Alphonsus and Cephas — said Mass and preached — preached again in the evening — by special request. Two Sisters and little Wm. Ryan staid with good Mrs. Magruder, formerly of Frederick, — also Miss Ann Marr from Frederick. Left Wheeling on Monday at 2 P.M. sailed down the river in the steamboat, 'Emigrant.' Paid $8.00 a head. Reached Cincinnati on Thursday, November 14th, at 10 A.M. Went to the house of Mr. Santiago opposite the church and dressed in pontificals. Clergy assembled for reception — procession to the Church. Addressed by the venerable Bishop Flaget. Bishop David was present. Chanted the prayers prescribed in the pontifical and observed all the other ceremonies."

Bishop Purcell at the time of his consecration was a young man of thirty-three years. His courtly and dignified manner gained for him the title of the "Prince Bishop." What he was called in those early days he

ADDRESS

"On the present occasion of universal festivity, one thought of sadness is mingled in our address to our dear Father; yet for a moment we beguile our brief, to hail you the 'Prelate'; since your new career will be glorious and replenished with merit. Yours will be the task, honoured Father! to soften the savage mind, to instil religion, to subdue by your mildness and piety the *wildest* of the wilderness. Yours the consolation to enlist under the banners of Faith, the untutored Indian and many more who will gather from distant regions and rally round the same standard. We see in anticipation, the hearts that will twine round your own; and already hear the sacred songs of gladness which will replace the horrid yells of War. Delightful, glorious cause! — but for ourselves, how sad the parting! The moment hastens when you will be torn from the dearest spot on Earth, where kindest hearts have long reciprocated your Affection; and we who have till now felt the influence of your zeal and pious cares, must too soon take a sad adieu! And whilst our grateful prayers ascend to Heaven for our absent much loved Father, may the memory of his words and example be long cherished, to improve our hearts, and render us worthy of the name we would ever cherish, — that of

'Your Children of the Valley.'"

remained through the long, long years even when the dark clouds of calamity lowered over his august head, and when figures stood by the millions against the credit of the Church in this diocese, no one, friend or foe, could find aught to say against the life which through so many decades had been lived wholly, truly, and sublimely in God: for he was ever faithful to the honor of the Most High and always consumed with zeal for the good of his flock. Called by Pope Gregory XVI to feed the sheep and lambs in the West, he left his eastern mountain home full of fervor and self-sacrifice. The Daughters of Mother Seton were well known to him and to them he looked for assistance in the work of his diocese, nor was he disappointed, as his own words shortly before his death, testify. Standing at a window of the Cathedral residence and noticing the Sisters pass, he said to a friend from whom we have the account: "Ah, there go the dear Sisters of Charity, the first who gave me help in *all* my undertakings, the zealous pioneer religious of this city, and the first female religious of Ohio, — who were never found wanting, and who always bore the brunt of the battle."

Among the episcopal party which came to Cincinnati on November 14, 1833, were two more Sisters — Alphonsa and Cephas. About 11 o'clock A.M. the boat reached the landing where carriages and an escort were waiting to conduct the Bishop and his party to the Cathedral residence.[1] When the Bishop had donned his pontifical robes he was escorted by a procession of the clergy to the foot of the altar in the Cathedral,

[1] Archives of Mount St. Mary's Seminary, Bishop Purcell's Journal; Archives of Mount St. Joseph, Ohio, Community Record; *Ibid.*, Miss Marianne Reilly's Journal.

and there remained in prayer until the moment of installation arrived. He then ascended the steps of the altar where he intoned the prayer prescribed, and was conducted to his Episcopal Chair by Bishop David of Bardstown in the presence of the venerable Bishop Flaget, which fact added to the dignified solemnity of the occasion. Bishop Flaget addressed the new Bishop, reminding him that he imparted episcopal consecration to his predecessor, whose remains were mouldering beneath the hallowed limits of the sanctuary; that he was pleased to be present when the widowed Church of Cincinnati cast off her mourning garb and attuned her notes to strains of thanksgiving to God because the voice of a Father was heard in the midst of His children. He painted, too, the awful responsibility of the Shepherd of the Flock, warned him that thorns and thistles would beset his path, that the cup of bitterness would be presented to his lips, and of which he would be forced to drink, and that after all these trials, a crown of never fading glory would be the reward of his faithful perseverance.[1] Did Bishop Flaget speak in prophecy; or was there given to his mental eye a picture of that young lord of thirty-three advanced fifty years, with the snows of eighty-three winters bowing his venerable form? Did he see the awful burden of that terrible calamity which brought undying grief to the Cincinnati diocese, and broke the heart of its beloved patriarch? Well for Bishop Purcell that such a vision was not placed before his youthful fancy. Only the eternal records will bring to light the true history of the sad event which clouded his latter days.

Bishop Purcell began at once his great work of

[1] *Catholic Telegraph*, Vol. III, p. 5.

education by filling the office of President of the Athenaeum, and by inviting efficient professors. His Lordship, as well as the other Reverend gentlemen, displayed an active interest in the schools conducted by the Sisters, and the fatherly prelate was quick to evince the tenderness of his heart for the orphans now given to him by Holy Church as a sacred trust. Father Hickey, the Superior of the Sisters, wrote him from Emmitsburg:

"16th Novr 1833

Rt. Rev. Father:

I profit by the hands of Bishop Rese to say a word or two to my beloved friend and a Prince of God's Church. I expect you will have as rough spiritual, as you have crossed rugged roads. Your diocese, I trust, will be a rich crown for yourself and a plentiful and productive field in God's Church. I heard by young Shorb, who passed you in Frederick, that our dear Victoria was on the point of death. I hope our dear Lord's will is to spare her yet some time, and that the Salubrity and rest of Vide Poche[1] will restore her somewhat. If she is well enough to travel and there is a good opportunity, perhaps it will be better to send her on with Sister Fanny before Bishop Rosati gets to you. When your perfect convenience allows you to remit the $200.00 please send me a draft on any bank in Baltimore or Philadelphia, or New York. Please to be a Father to my dear Children. Respects to Rev. Mrs. Mullon, Collins &c —

with profound respect Rt Revd Father
I remain yr sincere frd and
humble Servant
Jno Hickey." [2]

The *Catholic Telegraph* of December 6, 1833, announces: "The Right Reverend Dr. Purcell will

[1] Vide Poche is now Carondelet.

[2] Archives of Mount Saint Joseph, Ohio. Original Letter.

preach a Charity Sermon in the Cathedral on Sunday the 15th inst., for the benefit of the Orphan children in St. Peter's Asylum. We hope that the congregation will evince a corresponding feeling on the occasion. The Charity sermon is unavoidably deferred a week longer than was intended, as it is necessary that the Bishop's Pastoral to the clergy and laity of his flock should be published as soon after his arrival in his See as possible." The amount taken up after the charity sermon was $110.00, but a more lasting effect of the Bishop's glowing words, was a meeting of the gentlemen to form an association for aiding in the maintenance of the Orphans at St. Peter's Asylum, the support of the little ones having hitherto depended on casual charity and the exertions of the Sisters.

Christmas, 1833, was truly a feast of joy to the Catholics of Cincinnati. It was kept with great solemnity, and the consoling sight of six hundred communicants gladdened the day for all worshippers of the Infant Jesus. Only fifteen years before, Bishop Fenwick could number but two Catholic families in Ohio — and now, Bishop Purcell could count on the Feast of the Nativity seven thousand souls, the faithful of his flock in Cincinnati.[1] Assisting at Mass in

[1] *Catholic Telegraph*, Vol. III, p. 39: "This solemnity, fraught with so many consoling associations for the devoted followers of an incarnate God, was celebrated on its last return by the Cincinnati portion of the One, Holy, Catholic and Apostolic Church, under circumstances of a peculiarly gratifying character. The mustard seed, which had been sown by the amiable and zealous Fenwick some fifteen years ago, exhibited a spectacle which would extort from scepticism itself an acknowledgment that it had increased to a stately tree. He had been an instrument, in the designs of heaven, to plant and water; but it was the great Pastor of pastors, who gave the increase. He saw it, we trust, from the bright and blissful abode, where the just rest from their labors, and whither their works follow them. It has pleased the Almighty, that he should be succeeded, in his responsible and laborious charges by another of the apostolic band whose piety, zeal, and distinguished acquirements might infuse new energy into the work so auspiciously commenced. From two

the morning was not the full measure of their piety as the following article will prove:

St. Peter's Benevolent Society of Cincinnati
for the support and Education
of Female Orphans.

"On Christmas evening, 1833, a meeting was held in the Athenaeum for the purpose of forming a society to aid in the maintenance and education of the female Orphan Asylum of Cincinnati. The meeting was numerously attended and a spirit of charity and benevolence manifested that well accorded with the day in which the Redeemer's charity for the poor and needy human race was manifested to the world. It was known that between twenty and thirty orphans had been provided for upwards of four years without any definite means of support chiefly owing to the indefatigable exertions of the excellent Sisters of Charity. In addition to this exalted charity these mothers of the orphan conducted a school which afforded the benefits of moral and religious education to *one hundred and thirty females annually*. All were permitted to attend the school without distinction of creed, and also without overture, design, or attempt to imitate the proselyting system so prevalent in the

Catholic families, which at that period constituted the infant church of Cincinnati, the present prelate, the Rt. Rev. and esteemed Dr. Purcell, could enumerate more than six hundred communicants on this festival, and a congregation of more than *seven thousands souls*. When we connect these happy results with the associations of our newly created city, so flourishing and so extensive, redeemed, as it has been, from the grasp of the savage and the appalling obstacles of a wilderness within the last half century and presenting its thirty-odd thousand of a highly cultivated and enterprising population, who can refuse to exclaim with the great apostle of the Gentiles, "O the depth of the riches, of the wisdom and of the knowledge of God: how unsearchable are his ways?" During the entire day the Cathedral was thronged, and among the number were to be seen some hundred converts who, having found the "*old path, in which is the good way*," returned thanks to their heavenly Father for the blessing they enjoyed in being so happy as to participate in the true celebration of Christmas, *namely*, Mass celebrated in honor of the Nativity of Christ."

free schools of our city. These and similar considerations led to the formation of this meritorious and laudable association. A constitution and by-laws have been adopted. Officers have been appointed and the Society placed on a footing that promises to be highly beneficial in its results in the cause of this best and holiest of this world's charities. We feel sure that there are numbers who are acquainted with the existence of the Society who will cheerfully enroll themselves among its members. The next meeting will be held in the Athenaeum, on the evening of the first Sunday in February, immediately after Vespers. All who are desirous of becoming members are requested to call, and leave their names with the Right Reverend Bishop, J. J. Mullon, M. W. Byrne, C. Johnson, or C. Garvey. It may be proper to state that the initiation fee is fifty cents and the monthly contribution twenty-five cents." [1]

After the formation of this Society, we notice frequently in the *Telegraph* a card: "The Bishop of Cincinnati acknowledges the receipt of $5.00 (more or less) in an anonymous letter during the past week. The orphans' prayers for their benefactors ascend to Him Who 'seeth in secret and rewardeth publicly.'"

The corner-stone of Holy Trinity Church was laid on April 15, 1834. The Bishop delivered an address to the large gathering assembled to witness the novel ceremony. The site of the Church was one of the finest that could be conceived, for in those days it was in full view of the beautiful Kentucky hills, the Ohio and its lovely banks with the Old Mound and its mysterious traditions in close proximity. In the *Telegraph* of June 6, 1834, a notice appears entitled "Fair."

"A fair will be held on Wednesday, Thursday and Friday, the 18th, 19th, and 20th inst. in the bazaar

[1] Archives of Mount St. Joseph, Ohio; *Catholic Telegraph*, Vol. III, p. 55.

(Mrs. Trollope's) for the benefit of the Orphan Children of St. Peter's Asylum. Many ladies of the city have evinced a deep interest in this work of charity by contributing for the occasion many beautiful fancy articles which we flatter ourselves will not be left on the table for want of purchasers, when offered for the benefit of the little orphan girls. Further comment in such a cause we deem superfluous. N.B. Editors of papers in the city, friendly to the object herein set forth, are respectfully requested to give the above a few insertions."

This Fair did not bring the good results expected, or at least hoped for. The year 1834 was one of unusual difficulties and trials; the number of orphans had been increased by the epidemic of a year previous; business had suffered from the same cause, the Association for the Orphans was just beginning, the diocese had been for a whole year without its chief head, and the result of all these circumstances became evident in this present year. There were thirty-two orphans in the Asylum and the number of applications was increasing daily. Besides the current expenses, a debt of four thousand dollars had been contracted for a Home. A school now sufficiently large for the day pupils had been rented for eighty dollars per year. Considering that there was no permanent fund from which to draw it was a matter of surprise to the thoughtful how an institution so useful and so necessary and having so many orphans had been able to subsist, and all saw that relief was urgent. This was a happy conclusion, for with the truly charitable, it is only necessary that the need shall become known and relief will follow.[1] In all departments the Sisters felt the strain of poverty and work. From a correspondent

[1] Archives of Mount St. Joseph, Ohio.

of the *Telegraph* we learn of their straitened circumstances. This writer, "F," says that he had attended with great pleasure and interest the examinations and distribution of premiums in the Sisters' School each year since their coming to Cincinnati, and not wishing to be deprived of the gratification in July, 1834, he inquired of friends when the exercises would be held. He was informed that the Sisters had conducted the examinations privately, and closed the school at an earlier date than usual, July seventh. The reasons for so doing were the excessive heat of the weather, the limited space in their school-rooms, the indisposition of the Sisters, and chiefly their inability to give deserving pupils the testimony of their regard. The names of the meritorious pupils were read in the presence of their teachers and companions by Reverend J. J. Mullon who made some appropriate remarks. After this one of the young ladies came forward and addressed the Reverend gentleman in the name of her companions. They had learned that the zeal of this devoted priest was to find a larger field for missionary work and that this was possibly the last opportunity of meeting him. They paid him the tribute of their gratitude and love for his untiring and devoted interest in their education and spiritual welfare. They felt they were losing a father and friend and were deeply moved at his departure, since his care had been bestowed on the institution from the day of its opening. His words in reply showed how deeply he was touched by this manifestation of loving gratitude and the assurance of their constant remembrance in prayer.

A card in the *Catholic Telegraph* of August 8, 1834, will show more than our words the true character of Father Mullon:

"We regret to state that the official ties which have for the last ten years connected this eloquent Preacher and pious and zealous clergyman with the Cathedral and diocese of Cincinnati were severed during the past week. He leaves our city with the reluctant consent of the Bishop and an unblemished reputation for moral worth and sacerdotal purity of life and integrity of purpose, and will be followed to the field of his future toils in the City of New Orleans, by the blessings, the tears, and the prayers of all whom he has here reclaimed from vice, disabused of error, or sustained in virtue." [1]

While zealous missionaries were giving up the homes of their adoption and Sisters of Charity were spending themselves and being spent for the good of others, all true-hearted Americans were put to the blush by the news which spread over the country, that the Ursuline Convent at Charlestown, Mass., had been destroyed by fire, the work of a fanatical mob, on Monday night, August 11, 1834.[2] For several weeks previous, a false report had been spread that a young lady was detained in the convent against her will, was locked in a dungeon, and cruelly treated. This was made the subject of a sermon in some churches, notably in the Baptist, with a view to incite the people against Catholics. Lyman D. Beecher made use of it to warn his hearers against Popery. On Monday night men were seen hovering about the Convent between 8 and 9 o'clock. Shortly after, a car laden with tar barrels and combustibles was halted near by and these were forthwith set on fire as signals for the crowd to assemble, which it did very speedily and made its presence known by horrid yells, blasphe-

[1] Archives of Mount St. Joseph, Ohio; *Catholic Telegraph*, Vol. III, p. 293.
[2] *Ibid.*, pp. 317–19, 380, 388.

mous speeches, and vile imprecations. The windows of the Convent were broken with stones and other missiles, the door forced open, and immediately the men entered the house and began their work of plunder and destruction. The children were hurriedly taken out of bed and fortunately, although with scant clothing, escaped to neighboring houses. The nuns were the last to leave and scarcely were they beyond the threshold when the entire building was ablaze. After securing such money as they could find and such valuables as they could conveniently remove, these vandals desecrated the Altar, broke open the tabernacle, carried away the Ciborium, and scattered the particles it contained on the ground. Some of these were found after the departure of the miscreants and reverently gathered up and carried away to a place of safety. Even the graves of the dead Sisters were not spared; they were desecrated and the bodies of some half dozen buried nuns exposed.

The next morning the Mayor of Boston called a meeting of the citizens at Fanueil Hall — the Old Cradle of Liberty — to devise a method for investigating this outrage to American honor, and measures for the proper punishment of the offenders as well as plans for repairing the injury done to the Sisters. Hon. H. G. Otis, with the "frost of age on his brow" but the old desire of liberty still glowing in his heart, rose and addressed the immense multitude with the same musical voice, and the same felicity of expression that had characterized his younger efforts. Every heart there burned with indignation at the dastardly deed perpetrated on innocent helpless women, whose days and nights were devoted to the best good of the Republic. Fears were entertained of fresh disturbances the follow-

ing night, for it was learned that several hundred Irish laborers were en route to Boston to help their brethren avenge the insult offered by the destruction of the Catholic Convent at Charlestown. They came, indeed, in great numbers, but obedient to the voice of Bishop Fenwick,[1] who called them together in the church at Franklin St., at six o'clock in the evening, they desisted from any acts of violence.

The Bishop took for his text a part of the fifth chapter of St. Matthew — "You have heard that it hath been said 'An eye for an eye, etc.,'" he spoke of the awful deed that had been perpetrated, of the beauty and utility of the Institution just destroyed, and denounced the work of the incendiaries in appropriate terms. Then he added — "What is to be done? Shall we say to our enemies, You have destroyed our building — we will destroy yours? No, my Brethren, this is not the Religion of Jesus Christ. Turn not a finger in your own defence and there are those around you who will see that justice is done you." He told them, the burning of the Convent was an act of the most degraded of the human species and met with no favor of the intelligent people of Boston, that it was not their duty to seek revenge for this vile act, that they would put the Catholic Church in jeopardy if they raised a finger against their opponents, that he had no fears of those present, but that others from a distance might rush in and with perhaps commendable ardor and alacrity, act without knowing the truth. He asked them to regard it as a solemn duty, to spread and inform such individuals of his words and advice, and to be themselves assured and to assure the others that the Public Authorities were not idle spectators

[1] Rt. Rev. B. J. Fenwick.

of what was passing, but were on the alert and would see them righted.[1]

The loss to the Sisters in buildings and furniture could not have been less than $50,000, a loss for which no compensation was ever received from the commonwealth of Massachusetts. When morning dawned on Tuesday, August 12, 1834, and Bishop Fenwick heard the shocking news, he sent carriages for the nuns and pupils, who were found in various houses of the neighborhood where all night long they were tortured with the spectre of their beautiful home in ruins, and even more so by the horrid voices of godless men. The nuns were taken to the house of the Sisters of Charity in Hamilton St., Boston, suffering numberless insults during their drive from Charlestown to Boston, and the young ladies were sent to their homes. Both nuns and pupils were destitute of even necessary clothing. One of the nuns was dying of consumption, another was completely prostrated from the horrors of that awful night, and all were nervous wrecks from watching and apprehension of what was to come, as rumors had reached them several days before that an attack was to be made on the Convent.[2]

The Mayor of Boston and other city authorities were prompt in action and cannot be sufficiently praised; but the civil authorities of Charlestown, to say the very least, were very remiss in their duty.

The Bishop was himself a great loser by the fire, as his lodge near the convent was burnt, and not a book out of his very valuable library saved.

The *National Gazette* of that day, after recounting

[1] *Catholic Telegraph*, Vol. III, pp. 318, 319.

[2] Archives of Mount Saint Joseph, Ohio; *Catholic Diary*, Vol. III, pp. 21, 33; Shea, *op. cit.*, Vol. III, p. 479; Bishop England's *Works*, Vol. V, pp. 232, 347; Boston *Jesuit*, October 4, 1834.

the horrors of this event and proving that the atrocious act was more than incendiarism, that it was a massacre, since death would invariably follow from the exposure, from fright, and the strain upon the nerves of such delicate females, adds: "It is in our boasted Republic, with our boasted general intelligence, spirit of order, and refinement of civilization, in the nineteenth century, that a seminary of females, altogether such as this, should be assailed, sacked and utterly laid waste in the midst as it were of a very large incorporated population! So far as religious antipathy and excitement formed part of the impulse to those excesses, we might expect, if this bigotry were indulged or excused, to hear that the *Sisters of Charity*, whose conduct and services, during the prevalence of the Cholera in 1832, all religious denominations concurred in admitting and extolling, were on a similar occasion ruthlessly butchered at the bedside of the patients in the hospitals, while at the risk of their own lives, they serve as ministering angels."

Happy were the Sisters of Charity to shelter the dear Sisters who came to them that morning, after the sufferings of an awful night, and what must have been the feelings of the Ursulines returning to Boston, where Bishop Fenwick had found them in 1825, poorly lodged near a theatre and without a spot of ground for exercise in the open air! The aged Bishop at that time, seeing the injury such a location was to the health of the community, lost no time in looking for a more desirable site for their Academy. Ploughed Hill, west of the famous Bunker Hill, at Charlestown, had a house and grounds which the Bishop considered suitable for a convent and Academy. The Superior

agreed with the Bishop and the property was purchased and called Mt. Benedict, where in a short time, Mary Barber, the noted convert, entered as a novice. Here the nuns had lived, enjoying what seemed an earthly paradise after their close quarters in Boston, and here they had trained some of the first young ladies of Massachusetts. Their lives were known to the honorable people of Boston, although from time to time priests and religious heard with surprise accusations which could come only from ignorant and corrupt human beings. Hence rumors of an attack were disregarded or treated lightly, and Bishop, priests, and religious, felt that the nuns were safe. Even the parents of the children had the same trust in American honor and no steps for protection were taken. Alas! for the work of a ruffian mob! The burning of the convent and all the attendant scenes were hardly surpassed by the shocking atrocities of revolutionary France. What would the heroes of Bunker Hill have thought of the liberty and honor which they purchased with their blood? And what Charles Carroll? When the work of plunder was finished at Charlestown, crowds gathered menacing the Cathedral and even the house of the Sisters of Charity, but the Third Brigade Infantry under arms, aided by respectable citizens, kept the mob at bay, while the voice of Bishop and clergy restrained the righteous indignation of Catholics.

The nuns remained with the Sisters of Charity until October, when Gen. Dearborn put at their disposal Brinley Place, Roxbury, but they could not remain there as they were constantly annoyed by parties of unprincipled wretches. There had been a farce of a trial; all the offenders were acquitted and so the mob

grew bolder and threatened this new convent and the churches of Boston. The Bishop, who by his sacred character kept Catholics from avenging the former insult, now authorized them to prepare for defence, since the proper authorities were remiss in their duty. The Bishop of Quebec recalled Mother St. George in April and after selling their household furniture, the Sisters set out for Canada in May. The words of the Lamentations must have come home to these dear religious: "O my people, what have I done to you?" They had come to bring blessings to the people of Massachusetts, had left home and friends and were being spent through love of God and humanity, and what a return! No compensation was given them, although several times the voice of great ones in the land was heard demanding that a due reparation be made in order that the stain on American honor might be washed away. The spot still remains, as the stains of the Deicide of old, which naught can cleanse but the Mystical Blood of Calvary. In atonement good people, followers of the Crucified, were preparing in all parts of the country new altars for the offering of the Eternal Holocaust.[1]

At this time, through the bounty of Mr. C. R. Springer of New Orleans, an Orphan Asylum and the Church of the Mother of God were built in Covington, Kentucky. The present Church of the Mother of God was built by Father Kuhr of whom it is related that when a poor boy in Germany he felt drawn to God's altar and that he and a companion by some means succeeded in reaching Rome and interesting two of the Cardinals in their desire to study for the Church. Afterwards Father Kuhr's companion

[1] Archives of Mount St. Joseph, Ohio; Shea, Vol. III, p. 481.

became Cardinal Archbishop of Cologne and honors were offered to Father Kuhr, likewise, but he declined, stating that he heard an interior voice saying: "Go to the new world and build a Church in honor of the Mother of God." He accepted Bishop Purcell's invitation to work in the Cincinnati diocese and later he built the church in Covington in honor of the Mother of God. He did not have the pleasure of saying Mass in it, but his funeral services were held there.[1] It was he who brought from Rome the painting of St. Philip Neri in ecstasy, an original by Guido Reni now in the Art Gallery at Mt. St. Joseph-on-the-Ohio. When he told a Cardinal friend that he would take his treasure with him to America, His Eminence replied: "You dare not; the Pecci Law is written forbidding masterpieces to be taken from Rome." Knowing that a law is not in force until duly promulgated, Father Kuhr left Rome quietly at night, and took his St. Philip Neri with him. At his Month's Mind his effects were sold and Father Hundt of Aurora, Ind., bought the Guido Reni which he sold afterwards to Rev. Thomas S. Byrne, chaplain of the Sisters of Charity in 1883. It is the greatest picture of the large and valuable "Bishop Byrne Collection" now at the Mother House.

At the request of Bishop Flaget, Rt. Rev. Dr. Purcell dedicated the Church of the Mother of God on Sept. 21. Rt. Rev. Henni preached in German and Rev. S. R. Montgomery, O.P., in English. This Church was attended twice a month by priests from the Cincinnati Cathedral. The Church of the Holy Trinity, the corner-stone of which had been laid in April, 1834, was opened Oct. 5, Feast of the Holy Rosary. The

[1] Archives of Mount St. Joseph, Ohio.

Cathedral of St. Louis was consecrated Oct. 26,[1] and on Oct. 29, Feast of Saints Simon and Jude, Bishop Bruté was consecrated Bishop of Vincennes, the "Oldest City of the West," in the Cathedral of St. Louis by Bishop Rosati. Bishop Purcell preached on both occasions; his text on Sunday for the dedication of the Cathedral was "The Stream of the River maketh the City of God joyful, the Most High hath sanctified His Own Tabernacle"; for the consecration of Rt. Rev. Simon Gabriel Bruté, "Simon, lovest thou Me more than these?" [2] The following day Bishop Bruté issued his Pastoral and sent a copy to the Sisters of Charity at Emmitsburg, his former much loved charge. He told the Sisters that his dear brother and friend, John (Bishop Purcell), had kindly aided him in putting his beautiful thoughts into good English. The *Catholic Telegraph* of that time published a Vincennes letter, so the Sisters in Cincinnati could follow in prayerful love the works of their very dear Father, and they had occasionally an opportunity of seeing him and of being refreshed by his words of zeal.

During an early visit he told them of his departure from the "Mountain and Valley," adding that Mother Rose gave him $200 to help him in his journey, that the news of his appointment as Bishop of Vincennes came to him while at St. Joseph's, and that he had written Mother Rose to expect a call from him for Sisters. Writing from Vincennes he said to Mother Rose:

[1] *Catholic Telegraph*, Vol. III, pp. 406, 407. "Bishop Rosati kept the octave of the dedication by having High Mass and a sermon, English or French, every morning, and Vespers and a sermon in the evenings. The Rev^{ds} M^{essrs} Abell, A. Hitselberger, Verhagen, Timon, Smith, Vandevelde were heard with pleasure and profit. On the Feast of All Saints Bishop Purcell pontificated and Bishop Bruté preached. On November 2 (Sunday), Bishop Bruté pontificated and Bishop Flaget preached."

[2] *Catholic Telegraph*, Vol. III, p. 411.

I am left much in doubt about recalling to Vincennes, the Sisters of Nazareth, or asking some of St. Joseph's. I would call for you even through the advice of Rev. Mr. Reynolds, did I think that you could grant me immediately four for an Academy in Vincennes. I know you are inclined to take large poor schools, hospitals, orphan asylums rather than pay school and Academy. It is a pity that the two houses, Nazareth and St. Joseph's, can scarcely now be united, as the Bishops here wish it so much; but I see little opportunity as yet. I have been at Nazareth, a beautiful house, — Loretto, too."

Sister Margaret George was on the Mission in Richmond. She says in her Journal that she, Sisters Edith and Ann Catherine, left home by the way of Baltimore and went thence by steamboat to Richmond. At the end of the above statement she added "Sister Margaret's last writing in this book. When no longer a busy active member of this too dear community, those that remain do pray for her poor soul." She remained but three years in Richmond and was recalled to the office of Treasurer at St. Joseph's, when Sister Benedicta volunteered her services to Bishop Bruté's diocese in Vincennes. Sister Margaret was fond of Richmond. From her private journal we transcribe the following:

"1834, November 22, Feast of St. Cecilia.

Left the Valley this day for Richmond at half-past two. Breakfasted at Taney Town; my companions Sisters Ann Catherine and Sister Editha. Miserable horses as far as Winchester, happily changed them. Arrived at Neisters' Town. Old Mrs. Torney inquired if we knew 'Deluol.' I replied in the affirmative. 'I have his cap' said she 'he passed through here last week going to Pigeon Hill, I believe.' The dear

old lady seemed pleased to speak of him. 'Well said she in conclusion, 'here, take his cap, give it to him and tell him he got up too early.' At half-past six arrived in Baltimore — drove to the Infirmary — 'no room.' The New Orleans missioners, who had preceded us two days, were still in Baltimore. We drove to the Asylum and were kindly received by Sister Clotilda. Sunday ½ past 4 went to the Infirmary — confession to Rev. Superior, Twenty-two Sisters received Holy Communion in Chapel of Infirmary. Half-past ten, Sister Olympia came for me in the carriage, visited with her Father Deluol and Rev. Mr. Elder; Sister A. C. and E. went also, dined at the Asylum. Spent the evening at the Hospital. Visited St. James' after dinner. Monday, 11, — Rev. Mr. Elder came for us in a carriage, put us on board the *Pocahontas* for Norfolk — bag and baggage. Bay pretty rough. Passengers are all very kind and agreeable. The Misses Harrison of Virginia, relatives of the Bird Family — also the Misses Page — all polite and friendly. Met on board a *Miss Alexander* to whose kind attentions we were much indebted; yet, notwithstanding felt much embarrassed when summoned to table with 70 or 80 gentlemen, each one of course taking the liberty to stare at 'the Black Caps,' whether agreeable or not. No doubt the youthful appearance of my two young Sisters surprised many who know not 'how sweet it is to serve God from one's youth.' Capt. Chapman not on board. His clerk *extremely respectful*, *polite* and *attentive*. Spent another rough night in the Bay. Twelve years ago, spent an awful one in the same Bay. At 8 o'clock next morning put into Norfolk to change boats — did not go on shore as time did not permit. Made inquiries for Rev. M. O'Brien who had promised to meet us on our journey but who was prevented doing so by *duty* and our own bad management. Our new boat *Patrick Henry* had to cede in point of elegance and comfort to the *Pocahontas*. After leaving the bay and turning 'round old Point Comfort, we had much less rough times. James

River, truly a picturesque stream, rendered more so, by the many associations of ideas which crossed my feeble imagination. I had just passed a *spot* on which for a moment I could only gaze, where reposed the ashes of a fond and never-to-be-forgotten Father — too young when I lost him fully to appreciate his worth, yet on my infant mind were impressed recollections that awakened feelings of pain, of sorrow for his early loss. Yes, I remember, tho' but six years old, his ever watchful care with regard to preserving his children from all that might contaminate or give to their minds a wrong hint, his care not to leave us with servants, not to permit us to be alone, to go to the door or in the streets without a proper guide — but I must stop — God is all! I was ascending that River which a few years back our forefathers ascended and, in their endeavors to discover New Worlds, drove the hapless Indian from his unadorned simple home. Here Capt. Smith, saved from an untimely and cruel death by female devotedness — requited not — but it is not for me after a lapse of time to call in question his manner of acting, in feigning himself to be no longer an inhabitant of the Western World; yet I like not artifice. Time has rolled on, Pocahontas, and your kind, good generous loving heart has ceased to throb, has ceased to feel the pain of knowing those you loved, reciprocated not. Peace to thy gentle shade! Lost in these reflections I thought of scarcely anything else until one of our passengers in a sweet and engaging manner addressed me by saying: 'Sister, there is Jamestown' — 'Where' said I, and she pointed out a spot, a ruined wall with an old chimney against it, two or three old log cabins, three cows. And that is Jamestown in 1834, yet I felt a deep interest. The good lady observed that the wall was the remains of the first church ever erected in this part of creation — 'Episcopal' she added. Time! what changes thou hast made. Wind and tide against us. 'Cannot cross the bar' cried out the Captain — resigned to remain on board all night in sight of the destined spot, like Moses —

when lo! the keel of *Patrick Henry* scratched a little on the Bar at City Point and at nine o'clock safely landed the missioners of Charity on Virginia shores. The good kind Father waiting for us — two carriages — one took our baggage, another ourselves. In crossing the boats a gentleman accosted me — no matter who. 'Take my arm' said he. 'Thank you, Sir,' I replied very laconically. 'Surely,' he replied, 'in such a case your rule does not bind.' I again answered: 'there is no just necessity to transgress a Rule.' Martha-like, I always keep an eye on the baggage and so before Governor Tazewell's carriage drove off with us poor Sisters of Charity, three in number, I saw the whole in safe keeping. His Reverence stood at the carriage door, and asking permission to accompany us, to which we assented, we all drove off, and in a half hour were received by half a dozen good ladies who had prepared for us a splendid supper. Roasted turkey at one end — cold corn beef at the other, delicious tea, loaf sugar, cream, etc. I must not forget china cups and saucers. We had already supped on board, yet through politeness we took a cup of tea, more, indeed, to put our good Father at his ease to eat his own supper, for he had waited for us and would, he said, have waited till 10 o'clock at night ere he would resign the sight of his Sisters. Soon we were left alone in our dwelling. Six coal fires were burning briskly to dry the walls which had been plastered recently. Examined our dwelling, said night prayers and went to bed. Slept none. Our good pastor had engaged Miss Bondar to call and accompany us to Mass, next morning, but not satisfied with this he came himself for us, observing that we would of course be objects of curiosity and he was fearful we would be embarrassed. I replied: 'Do not be uneasy; I feel quite *at home.* I am an old missioner and my Sisters though young are not wanting in courage. The people will only look, — let them look and pass on.'

Wednesday, November 26, 1834. Many visits from

persons of the first standing — many presents, &c the amiable French Consul and Lady. Three poor colored women first offered an opportunity to say some words of life — scarcely do they comprehend — yet, Jesus, my most sweet and compassionate Jesus, you, who guided this first Mission to the shores of Virginia, give grace and efficacy to the exertions of your poor servants, your poor Sisters. A singular coincidence: the two colored women who have visited us to-day with so much kindness, bear the names of Elizabeth. Elizabeth has just come to see if we need milk and water. My Jesus, give her of the water of Life. You promised not to let a cup of water pass without its reward. She comes to offer water to your children. Give her in return the eternal water of life. Saw very little of our good Father to-day. Gone into the country on duty. School commenced the first week in December. Visit from Mrs. Judge Clapton and her children also from Mrs. Dr. Beals — Doctor all kindness." [1]

A missionary spirit seemed to belong to all the religious of that day. Such was needed and the promise of our Lord verified. "I shall send the Holy Spirit to abide with you forever." Those were days of true simplicity in faith, in work, in manner of life and enjoyment. Our old Queen City did not then boast of hill-top resorts, except for birds of the forest, nor were there attractive entrances to houses of game and reason-destroying beverages. The early writers tell us that billiards were forbidden by law, and a game of cards was unknown in the city. In old papers of the times we see a notice —

Sinclair's Grand Peristrephic or Moving Panorama of the different events in the life of Napoleon Bonaparte. "The Panorama was brought from Spring Garden, London," the notice says, "and is nothing

[1] Archives of Mount St. Joseph, Ohio. Mother Margaret's Journal.

of a theatrical exhibition, so that no *religious scruples* need prevent anyone from visiting it." [1] What a homily on the amusements of our day in Cincinnati! The children of the schools and the little orphans had the pleasure of seeing these moving pictures, just as the wee folks now in the care of the Sisters witness vitascope displays and listen to the phonograph. How it would have startled the little ears, and big ones, too — eighty years ago, to hear a talking machine, though history tells us that Roger Bacon and Albertus Magnus understood the principles and had made such machines, and that St. Thomas Aquinas, the Great Angel of the Schools, when examining the work of Albertus Magnus, broke the instrument, whereupon his teacher exclaimed "There goes the labor of thirty years." [2]

What a consoling chapter in the early history of Catholicity is the tender solicitude for the orphans showed by the great men in all parts of our country. In Cincinnati, the St. Peter's Benevolent Society had its Anniversary celebration at the Athenaeum, Sycamore St., January 1, 1835. The address was delivered by J. W. Piatt, Esq. The collection taken up in the Cathedral, Christmas Day, in behalf of the Orphans of St. Peter's Asylum, amounted to more than One Hundred Dollars, the result of an appeal, which was said to be a happy combination of reasoning and feeling, delivered by Rev. Mr. Hitselberger. As the first Report of the St. Peter's Benevolent Society has many interesting points, it is quoted in full.

[1] *Catholic Telegraph*; Cincinnati *Directory*. Archives of Mount St. Joseph, Ohio. Community Records.

[2] Wilkins, *Mathematical Magick*, p. 104, London, 1707.

THE CINCINNATI STONE
FRONT VIEW

THE CINCINNATI STONE
BACK VIEW

Report of the Committee of Superintending Trustees of St. Peter's Benevolent Society of Cincinnati.

"The Committee to whom was referred the drawing up of a report on the Situation of the St. Peter's Benevolent Society, for the maintenance and instruction of destitute female orphans, consider it conducive to the more satisfactory and faithful discharge of the duties assigned them, to preface their report by a brief History of the Asylum since its establishment in Cincinnati. Acquaintance with the difficulties with which from its commencement to the present time, the Asylum has constantly to struggle, and the good it has accomplished in the midst of us, notwithstanding these difficulties, will, it is earnestly hoped, excite the zeal and enlist the sympathies of the public for its continuance and support. The first Bishop of the Diocese, the Rt. Rev. Edw. Fenwick, having had frequent cause to deplore the injury done to Religion and Society by the neglect of the moral culture of the destitute female youth of his flock, and having been deeply afflicted by the constant view of orphan suffering under some of its most aggravated forms, resolved at an early period of his Fatherly and mild government, to apply the proper remedy to those great evils. In Europe, charitable institutions had been reared in almost all the principal cities in which the means of subsistence were liberally provided, and the blessings of education conferred on a large number of interesting and forlorn children. The spirit of this most excellent charity found its way to the United States. We are chiefly indebted under Providence, for its introduction and diffusion in our country, to Mrs. Elizabeth Seton, daughter of Dr. Bailey of New York, and Mr. Samuel Cooper, formerly a sea-captain, who sailed from Philadelphia and was, we believe, a native of that city. These two individuals distinguished in the annals of Christian benevolence, were converts to the Roman Catholic Faith. In the fervor of their new attachment

to the Religion they had embraced, they resolved to devote themselves and their resources to the promotion of that virtue which is its highest ornament — Charity. A small farm, called St. Joseph's in Frederick County, Md., was purchased by Mr. Cooper and generously placed by him at the disposition of the Archbishop of Baltimore for the endowment of the first convent, in which a few pious ladies might be trained for the great and good work they had in contemplation. Mrs. Seton, aided by a few female associates, induced or inspired to emulate her example, governed the new establishment. Not connected in any manner with similar institutions in Europe, except in the purity of their views and sanctity of their avocations, they chose a dress and name not peculiar to any order or religious society of their own country and the rule of the Daughters of Charity instituted in France in the 17th century by St. Vincent de Paul. Guided by the counsel and sustained by the charity of the present Bishop of New York (Bishop Dubois) then President of Mt. St. Mary's College, the community made rapid advances toward the attainment of the benevolent objects for which it was established. In the chief cities of the East, their aid was invoked in favor of the diseased in the Hospitals and the children of the poor and the unfortunate, left frequently until then, to perish in the streets, in exposure to wretchedness and vice. At the suggestion of a member of his flock, who promised to furnish a house and contribute to the support of the orphans, Dr. Fenwick obtained four Sisters from the Mother House at St. Joseph's to take charge of the projected Asylum in our city. They arrived on the 27th of October, 1829, and commenced their school on the 3rd of November of the same year. From the opening of the school to the present date, the Sisters have had under their charge from one to two hundred children receiving instruction in all the useful branches suited to their years and future prospects in life. The number of orphans boarded and clothed in the asylum has varied, each year, from

eight to thirty. For a few months of the year 1834, there were thirty-two orphans in the asylum. The house promised and given to the Sisters, they occupied until March, 1834. It was then taken from them. After fruitless attempts to rent a convenient dwelling for so many helpless sufferers, again cast out of doors, an expense of four thousand dollars was incurred by the present Bishop of Cincinnati for the purchase of the house the Sisters now occupy in Sixth St. It is far too small and otherwise inconvenient for so large a number of children, whose health, should they be obliged to continue in it, must certainly suffer for want of sufficient play-ground. Of the sum contracted for the residence, a large amount is still unpaid, nor are there means at hand to liquidate it. The funds for the support of the Asylum have mainly been derived from the voluntary contributions of the humane and charitable. By the proceeds of the school, where many of the children paid what their parents or friends could afford, the burden of the institution has been considerably alleviated. Of those liberal bequests to the Society by Messrs. Mullanphy of St. Louis, Major Dugan, and Mr. Kilgour of Cincinnati, deceased, only Three Hundred Dollars have been received by the Guardians of the Orphans. The annual expenses, notwithstanding that the strictest economy has been used by the good Sisters, exceed at present Twelve Hundred Dollars. Indeed, when we consider the number of orphans boarded, clothed and educated for this sum, it must create surprise that it is not considerably larger. With the charitable hope of establishing the Asylum on a firm and permanent basis, a society was formed at the beginning of last year. Its first preparatory meeting took place on New Year's Day, and on the following Sunday the Society was duly organized, the operations of which for the furtherance of the Orphan Asylum, we shall now proceed to lay before the meeting. The Constitution of this Society provides that each member shall pay on admission the sum of fifty cents, and twenty-five cents at

each succeeding meeting, which is held on the first Sunday of every month. The whole amount received for the past year is $282.23, out of which $236.50 has been appropriated at various times for the use of the orphans, leaving a balance in the Treasury of $45.73. Any other information respecting the asylum and omitted in this report, if deemed necessary by the meeting, will be published with the other business of the meeting." [1]

The above report needs no comment. It proves many things about which we might have doubts in this late day.

The Emperor of Morocco at this time presented to President Jackson a lion which was sold in Washington for the benefit of two Orphan Asylums and brought $3500.00, so we see the greatest minds of the country turned to the care and advancement of the little ones deprived of their natural protection, and the prosperity of our country may in a great measure be due, to such Charity, which God counts as done to Himself. Bishop Purcell, who like his predecessor left no spot of his extensive diocese unvisited, now selected Dayton as an eligible place for a Church. Mrs. Prudence Purson made his project possible by presenting him with a lot 96 by 166 feet. Her generous act inspired others to do good and in a short time Rev. E. Thienpont had secured a subscription of $1300.00 from the liberality of the Protestants and Catholics of Dayton. On Sunday, July 19, 1835, Rt. Rev. Dr. Bruté preached in the Cathedral on the words of St. Paul, "We are fools for Christ's sake."[2] He proved the wisdom of the folly of the Cross by the life of St. Vincent de Paul, whose feast was celebrated that day. The Bishop was on his way to Europe to ask of the Holy Father

[1] *Catholic Telegraph*, Vol. IV, p. 53. [2] Corinthians, IV. 10.

assistance in the work of his poor diocese. It strengthened the piety and courage of Mother Seton's Daughters to see their old Spiritual Father and listen to his oft-repeated stories of the old days in the Valley and the beautiful virtues of their foundress. He was accompanied as far as Steubenville by Bishop Purcell who dedicated the Church of St. Pius, founded in 1832, by Rev. Father McGrady. It is recorded that Bishop Purcell often travelled on horseback to the valley of the Great Kanawha to attend the sick and dying. On Sunday, October 4, 1835, he confirmed one hundred and eighteen persons in Holy Trinity Church. Rev. Mr. H. D. Juncker preached a charity sermon in behalf of the St. Peter Orphan Asylum and the poor of the congregation. The collection amounted to $130.00.

The Bishop received a letter from His Holiness, Gregory XVI, announcing the safe arrival of a missionary and a seminarist, Rev. J. M. Henni,[1] and Joseph O'Mealy. The Sovereign Pontiff expressed his regret that the number of the diocesan clergy was so small but felicitated the Bishop on the testimony he was able to give to their piety, efficiency, and zeal, and imparted to them and to the Sisters his apostolical benediction.

Mrs. Julianna DeWitt, sister of Rev. Adolphus Williamson of Baltimore, in virtue of a bequest of her former husband, Mr. David Kilgour, gave the Bishop $2100.00 for St. Peter's Orphan Asylum. Mr. Kilgour had left $5000.00 for charitable purposes subject to Mrs. Kilgour's approbation. She gave to the St. Peter Orphan Asylum $2600.00, to the Cincinnati Orphan Asylum $1600.00, to the St. An-

[1] *Catholic Telegraph*, Vol. IV, p. 436.

drew's Society of which Mr. Kilgour was President, $200.00 and to the Treasurer of the House of Employment for indigent females $500.00. Two interesting notices appear in the Christmas papers of 1835.[1]

FAIR

"A Fair, for the benefit of the Female Orphan Asylum, will be held on Monday, the 28th inst. in the south wing of the Cincinnati College, corner of Fourth and Walnut Sts., the chapel having been kindly given up by the Faculty for this purpose. Persons wishing to make contributions on this occasion are requested to call at the Orphan Asylum, Sixth St., where they will be received by the young ladies who have charge of the Fair. Charity to the orphan is particularly acceptable at this season, whilst the rigors of winter remind us of the wants of suffering humanity. 'Charity covereth a multitude of sins.' The room will be open at 7 o'clock P.M.[2]

Anniversary Oration

The anniversary oration of St. Peter's Benevolent Society will be delivered by Joseph Reese Fry, Esq., in the Cathedral, Sycamore St., January 1, 1836. The public are respectfully invited to attend."

This Fair was a great success financially and socially. It lasted but two days, during which more than $1200.00 was received. After deducting the cost of articles and other expenses, upward of six hundred dollars remained. This was quite in advance of other attempts and showed the liberality of people of all denominations. The young ladies who presided over the tables were nearly all of other denominations than Catholic and were most energetic in their work for the little orphans. Judge Hall wrote the following beautiful lines for the occasion.

[1] Archives of Mount St. Joseph, Ohio. Community Records; *Catholic Telegraph*, Vol. IV, p. 436.

[2] *Ibid.* Vol. V, p. 30.

"The Orphans' Appeal

Thrice welcome, gentle visitants!
To this fair scene of ours,
By generous hands adorned
With wreaths of costly flowers.
Rich buds by fostering care,
Preserved in Winter's spite,
To bloom in beauty here,
And grace our festal night.

We are plants like those
That out of season grow,
And neither native soil,
Nor summer sunshine know.
The bosoms that should nourish us
Lie buried in the earth,
And we are Orphans reared,
Beside the stranger's hearth.

In playful hour, 'tis not our joy
To clasp a father's knee,
And when we mourn, no mother's tear
Is dropped in sympathy;
But God was very good to us,
When we were left alone,
And bade these holy Sisters claim
And guard us as their own.

Then, welcome, gentle visitants!
To this fair scene of ours —
Which kind and generous ladies
Have decked with gems and flowers.
And when of happy homes you think,
When cheerful friends you see,
O think of us! Poor Orphan babes!
No happy home have we!" [1]

[1] *Catholic Telegraph*, Vol. V, p. 44.

The fate of the homeless little ones and of the suffering was the subject of much consideration and tender interest, the highest in the land turning their pen and oratorical powers to alleviating the condition of both. Mr. Prince of St. Louis County in the Legislature of Missouri expressed the following sentiments: "I am not the advocate of the Sisters of Charity; they need no advocacy from me or any one else; and I only utter sentiments that are deeply felt, I only pay a tribute that is richly merited when in the presence of the congregated wisdom of the land I declare that if there be in this world any such thing as purity of heart, devotion of soul and holiness of virtue, it is to be found in the Sisters of Charity." He then enters into the details of the Sisters' work and adds, "If in the days of yore, angels were known to assume humanity for the purpose of instructing many, in our day, humanity in the Sisters of Charity has assumed the angelic nature to bless our suffering fellow-beings. The Hospital in the city of St. Louis is placed under the charge of the Sisters of Charity; it is the only hospital in the state, and the Lottery for the benefit of these ladies is intended to place within their power the means of prosecuting those works of charity, to the performance of which they have devoted their lives. The necessity of a hospital in St. Louis need not be insisted on. It is the point to which commercial and mechanical enterprise is directed, and through emigration flows into the state. The hospital under the care of the Sisters of Charity is the only one, I believe, which can be sustained at this time, in the land. The personal labor and industry of the Sisters, aided by occasional contributions from charitable individuals, occasional donations by the country, and appropriations by the

city, are about the only resources which have sustained an institution that does honor to human nature."

The oration of J. Reese Fry at the second anniversary meeting of St. Peter's Orphan Association, Cincinnati, was spoken of as the product of a "clear head, and a classic, chaste, and elegant mind."[1] It produced much good to the orphan's cause. The President announced that the Society had doubled its members and receipts during the past year, and that a generous donation of ten lots in Louisville, given by Rev. Vincent T. Badin, made him hopeful that during the coming spring an eligible site might be procured and a commodious building erected thereon for the comfort of Sisters and children, now so crowded in their small abode. The wish of the President was realized in the Spring, when the Bishop purchased the beautiful property recently occupied by Major Ruffner, corner of Third and Plum Sts., for the sum of $15,905.00. The committee composed of Mr. John Rogers and several others wrote a most beautiful address to the Public, asking aid and showing the good resulting from the Institution. They stated that eighty-seven children had been cared for in the Asylum, twenty of whom were Protestants, that the St. Peter's was the first Asylum established in Cincinnati, and that in the school attached to the Asylum, six hundred children had received elementary instruction and many were taught the higher branches. They hoped to receive much aid from a city of over 30,000 people.[2]

Bishop Bruté accompanied by several clergymen who had left sunny France to labor for souls in the forests of a new country, visited Cincinnati on his way

[1] *Catholic Telegraph*, Vol. V, p. 14.

[2] *Ibid.*, p. 244; Archives of Mount St. Joseph, Ohio. Community Records.

from Europe to his diocese—Vincennes.[1] He gave the Sisters and children under their care an hour of great happiness, and related to them all the interesting features of his voyage. The missionary work of Bishop and priests during this time was not only full of physical hardships, they were also often called upon to denounce slanders against the Church and to refute falsehoods against her teachings. While the "Hughes and Breckenridge Controversy" was claiming the attention of truth seekers, and truth possessors, the lower ranks of society were aroused by the *Awful Disclosures of Maria Monk*. This woman, who falsely asserted that she had been a religious, was disgracing womanhood by her vile lectures. Satan was truly ubiquitous, followed always by "seven other spirits more wicked than himself." We need no proof other than these malicious attacks to show how strong a foothold the Church was gaining in our loved country. Like the Master so must the follower be. "The Prince of this world cometh, and in Me he findeth nothing."

On Monday, September 19, 1836, Cincinnati was honored by the presence of Rt. Rev. Dr. Eccleston of Baltimore. He visited the pupils of St. Peter's School, the little orphans, and then called at the Athenaeum where he was greeted by one of the students with a poetical address to which he replied in his usual happy and eloquent style.[2]

LINES

ADDRESSED TO THE ARCHBISHOP OF BALTIMORE, ON HIS LATE VISIT TO CINCINNATI

If words can speak the feelings of our hearts,
If lips can breathe what soul alone imparts,
Then each may lean his hand upon his breast,
And bid thee welcome to our native West.

[1] *Catholic Telegraph*, Vol. V, p. 300. [2] *Ibid.*, p. 352.

Look forth and gaze upon our boundless clime,
Still fresh and glorious as in early time;
Behold our forests deep'ning in the sun,
See our vast rivers to the ocean run;
Here the wide prairie all the prospect fills,
There tow'r to heaven the everlasting hills,
Tell me has man a nobler country trod,
With prouder cause for gratitude to God!

But future years will other glories bring,
And Fame above us wave her starry wing,
When Mind, like summer sunbeams, shall embrace
Our native land, through all its wond'rous space.
Then Learning shall prevail, whose grateful dews,
A sacred freshness o'er the heart diffuse;
Religion too, with meek but holy eye,
For ever fix'd upon her own blue sky,
Will shed o'er all the land her hallow'd fire,
Our souls illumine, and our thoughts inspire.

Be still my heart, nor thus with pride portray,
Thy country's glory in some future day;
Let not thy youth too sanguine of her fame,
With fancied splendour decorate her name.
And yet the hope, how bright so e'er it be,
Received its lustre and its tint from thee!
The friend of science and of virtue's cause,
Of knowledge, honour, liberty and laws,
Sprung from the land where freedom first began,
To sound her march and glitter in the van,
How could I gaze and feel not that my breast,
By truth was guided and by hope caress'd.

Bright be the skies which bend above our home,
Whilst o'er our wide domains thy feet shall roam:
May every scene some native gift supply,
To lift thy spirit and to bless thine eye,
May no rude tongue thy peaceful ways offend,
And all who meet thee claim thee for a friend.

B.

As the news of Cardinal Cheverus' death, which took place July 14, had only recently reached the United States, His Grace spoke of the great man who had done so much for Catholicity and who had been the chief instrument in God's hands in leading Mother

Seton to found the Sisters of Charity in America. He spoke of the grandeur of the funeral cortège and how the Cathedral of Bordeaux had not beheld for ages a ceremonial of such mournful and solemn grandeur, and yet, the Cardinal Archbishop would have desired to sleep by the side of the poor in some humble country place, in this missionary land which he left only because his feeble health forbade further work.

The death of another great man is recorded — Tuesday, Oct. 4, 1836, that of Aaron Burr, who passed away in the eighty-first year of his age, at Staten Island. He was a conspicuous character in American history, not only during the Revolutionary Period, but as Senator, Vice-President, and duelist with General Hamilton; this last event drove him from the country for a time. He was arrested, tried, and acquitted in 1807. Afterwards he practised law and settled very important cases, in the highest courts.

An Association called the "College of Teachers" met in Cincinnati during November, 1836.[1] Bishop Purcell addressed the meeting at its first session. At the close of the lecture, a short but interesting debate arose between the Bishop and Dr. Wilson. Harmony and good-will prevailed throughout the deliberation of the assembly, and Protestants congratulated themselves on the unanimity as boding well for the cause of education, but alas! Mr. Alexander Campbell surprised his entire audience at the following session by an unprovoked attack on the Catholic Church. Bishop Purcell felt it his duty to express his disapprobation of Mr. Campbell's language and stated that the disputation did not belong to the College. Mr. Campbell notified the public through the daily papers that

[1] College of Teachers. Cincinnati, 1838.

he would preach in the Baptist Church on Monday evening. Bishop Purcell attended, and at the close of the lecture he was invited to reply. It was almost ten o'clock but the Bishop told the audience he would make his objections then, or the following evening, as they wished, and the people called for an adjournment. It was a novel sight the following evening to see a Catholic Bishop in a Protestant pulpit and to see Protestants captivated by all the polish of eloquence, all the strength of reason, and all the power of truth to which they paid many an involuntary compliment, and at the end of the lecture, which lasted almost three hours, the greater part of the audience gave a proof of their hearty approbation by a loud burst of applause. Mr. Campbell then arose and stated that the controversy should assume a more regular form, moderators being appointed, and a limited time given to the speakers. The Bishop declined an oral controversy but said he would publish his views on the subject and dedicate them to the College of Teachers and would invite reply.[1]

On October, 11, 1836, General Harrison visited the Academy of the Sisters of Charity at Emmitsburg, Md., and the College of Mount St. Mary, at each of which places he was greeted with a beautiful address, and he responded in a manner to give the highest gratification and to inspire the young with true patriotism. When Sister Margaret George was looking at General Harrison and listening to his address, did she have even the slightest hint that one day her Community would occupy a hilltop close to that occupied by Ohio's first President, both overlooking La Belle Rivière?

In the novitiate of St. Joseph's Valley there were two

[1] *Catholic Telegraph*, Vol. V, p. 372.

young women whose name and fame would be known in Ohio and extended throughout the country. Mary Ann Harvey of Brooklyn, N.Y., and Mary O'Connell of Maine, — Sister Eleazer or Mother Josephine Harvey of the Cincinnati Community and Sister Anthony O'Connell, "Angel of the Battlefield." Sister Sophia Gillmeyer of Maryland, their lifelong companion in this western country, had a start of a decade of years in the ways of mercy. Philadelphia had already registered her name, and Charity Hospital of New Orleans knew the tone of her voice and the ministrations of her hands.

Sister Ann Simeon was on mission in Cincinnati and pronounced her vows there August 15, 1837, as a Daughter of Charity under Mother Seton's Rule. Less than fifteen years later she was sent from Emmitsburg to effect if possible that change in the Cincinnati Sisters which had been made at St. Joseph's Vale. The mission was fruitless.

Father Collins received word from his sister, Sister Josephine, that she was in Richmond where an infirmary as well as a school had been opened. Sister Josephine succeeded Sister Margaret and wrote her: "Here I am at last in your *beautiful Richmond* and you may expect me to abuse it for the next six months. Although Sister Matilda insists that the views around are beautiful, I can see nothing but hills that take your breath to climb. There is a little *nigger* standing by me whom I asked where God is and he told me in the *cage*. I wish you could see him; he is about two years old and very intelligent. He is talking now as fast as his tongue can run." [1]

Sister Basilia, at this time Directress of the boarding

[1] Archives of Mount St. Joseph, Ohio.

school at Martinsburg, Va., wrote of their success and plans.[1] The institution was on Shockhoe Hill, corner of 1st and 4th streets. News came, too, that St. Mary's Church, Burlington, Vt., had been burned by fanatics. The clergy and religious were like members of a great family. All had gone forth from the one great centre — Archbishop Carroll's diocese, and all kept in touch with the joys and sorrows of every foundation. In Cincinnati, the property of Joseph Bonsall on Fourth, between Western Row and John Streets, was purchased at this time, for the German male orphans. The event was celebrated by a Temperance procession. One of the orphans made an address.

On Thursday and Friday, December 21 and 22, a Fair was held in the Chapel of the Cincinnati College for the benefit of St. Peter's Orphan Asylum. This Asylum, the first in Cincinnati, was still depending upon the charity of individuals, since it had never received a cent from state or city. Rev. Mr. J. A. Reynolds of Louisville, Ky., was to have preached a charity sermon for the same object at the High Mass in the Cathedral on Christmas day, but he was unable to reach Cincinnati, and the Bishop took his place. $119.00 — the result.

The Purcell and Campbell controversy began Friday, January 13, 1837, in the Sycamore St. meeting house (now St. Thomas's Church) to continue seven days from 9:30 A.M. to 12:30 and from 3 P.M. to 5:00 each day. The proceeds of the debate were to be divided between two charitable institutions.[2]

On February 22, 1837, a Committee waited on the

[1] *Catholic Directory*, 1839, p. 99.

[2] *Campbell and Purcell Debate*, Cincinnati, 1837, J. A. James & Co.; *Catholic Telegraph*, Vol. VI, pp. 54, 60.

Rt. Rev. Bishop and in the name of the English Catholics of Cincinnati, presented him with various articles of plate, among which were two large and handsome silver pitchers bearing the following inscription:

PRESENTED TO THE
RT. REV. BISHOP PURCELL, D.D.
BY THE ROMAN CATHOLICS OF CINCINNATI
AS A TESTIMONIAL OF THEIR GRATITUDE, FOR HIS
LATE ELOQUENT AND TRIUMPHANT VINDICATION
OF THEIR HOLY RELIGION.[1]

The above named pitchers are at the Mother House of the Sisters of Charity, where they are highly prized as a souvenir of the eight days' magnificent contest of their lamented Superior, and also as a reminder of the deep interest taken in it by their dear Sisters, the only religious then in Cincinnati. How fervent were the prayers of Sisters and children during the controversial battle which they knew must end in the victory of Truth. From the secular press we learn that Alexander Campbell's defence of Protestantism was a grand failure, as he in nowise "tortured Catholicism." Mr. Campbell at the opening of the controversy stated that he wished as an opponent a "full grown man." If he was a Goliath he met his David. The event was in every way advantageous to the Church. It taught Catholics the duty of knowing her teachings so as to answer objections and explain her truths to the sincere inquirer. The Bishop's clear exposition of the Catholic Doctrine not only removed prejudice from the minds of many, but brought a number of his hearers to the True Fold. During the debate a collection was

[1] *Campbell and Purcell debate*, Cincinnati, 1837, J. A. James & Co.; *Catholic Telegraph*, Vol. VI, p. 100.

taken up for the benefit of the two Orphan Asylums — the one conducted by the Sisters of Charity, and the other belonging to the city. Mr. Disney was the presiding Moderator for the Debate, copies of which were sold for the benefit of the Orphans.[1]

Archbishop Eccleston following the example of his predecessor convened a Provincial Council which met on the 16th of April, 1837 — third Council of Baltimore.[2] Bishop Purcell, before starting for Baltimore, urged his flock to invoke the Holy Spirit on the deliberations of the Prelates. To the Sisters of Charity, the orphans, and school children, he looked especially for earnest prayers in behalf of this all-important work.

A concert was given by the Musical Fund Society for the benefit of the Orphan Asylums. Tickets were 75 cents each, and sold at Mr. Tosso's Music Store. On Saturday, May 20, the Bishop conferred Minor Orders on his brother, Mr. Edw. Purcell. Tonsure was conferred on Mr. Wm. Murphy, Deaconship on Rev. Mr. Mich. McGann, and Priesthood on Rev. Basil Shorb. The ceremonies took place in Holy Trinity Church, as the Cathedral was undergoing repairs. Samuel Lewis, Superintendent for Common Schools in Ohio, was called upon by the Legislature for a full account of the needs of the school system. He sent a circular address to the County Auditors and the Officers of Schools for statistics, and called upon the citizens of Ohio to aid him in making a full representation to the Legislature. In some parts of the United States, even in Massachusetts, the Catholic schools were held as Public, and received their portion of the appropriation.

[1] Archives of Mount St. Joseph, Ohio.

[2] *Baltimore Catholic Centennial*, Baltimore, 1906.

Rev. M. Spalding of Bardstown, Ky., lectured in the Cathedral July 10 and 17, 1837, on the Holy Eucharist. He had been a student of the College of the Propaganda Fide, Rome, where he received the title of Doctor of Divinity. On Sunday, August 6, Right Rev. John Hughes entertained the Cathedral congregation for an hour and a half with a discourse of great power on the establishment of the Church, its conflicts, and its victories. In the evening the Right Reverend orator attended a meeting of the St. Peter's Benevolent Society and delivered a short address to the members, promising to return August 25 and deliver the third anniversary oration.[1]

The Sisters at St. Peter's Orphan Asylum and the little ones under their care were also visited by him. The school had only recently closed, as the following will show:

"ST. PETER'S ASYLUM AND SCHOOL.

The result of the public examination held during the last days of July, in the female school under the care of the good Sisters of Charity, has reflected much credit on the directress of that institution and fully justified the confidence of its friends in its judicious and faithful management. It was indeed gratifying to observe the improvement, neatness and order evinced by the pupils and the promptness and accuracy with which the first class, in particular, answered various questions in Grammar, Geography and History. The specimens of various kinds of needle work, exhibited in the Parlor, were very creditable to the little orphans and the scholars generally; and the modesty and grace with which original and selected pieces, in verse and prose, were recited at the close of the examination, left in the minds of a numerous and highly respectable audience, the most favorable impressions of the utility and excellence of the institution. We subjoin a list

[1] *Catholic Telegraph*, Vol. VI, p. 255.

of the premiums distributed on the occasion by the Bishop, assisted by the Revs. Mr. Collins and Henni.

I. Orphan's Department

The Crown awarded to Miss Elizabeth LaLumiere.

The Gold Medal awarded to Miss Teresa Murray.

Premiums of Improvement to Miss Margaret Robinson, Elizabeth LaLumiere, Elizabeth Murray, Teresa Murray, Catherine Kerdolf, Jane Robinson, Rosalia Hatz, Mary Norman, Ann Donley.

Premiums of Improvement in the Second Class awarded to Jane Hurley, Mary Donley, Susan LaLumiere, Margaret O'Mealy, Mary Mahady, Agatha Norris.

Premiums for Neatness and Diligence in Tapestry—Miss Frances Stephens, Miss Elizabeth LaLumiere.

For Neatness in Plain Sewing—Miss Margaret Robinson, Susan LaLumiere, Jane Hurley, Mary Norman, Mary Donley, Rosalia Hatz.

II. Free School

The Crown and QUEEN medal awarded to Miss Julia Dowen *for good behavior.*

First Premium in Orthography awarded to Miss Ann McKenna.

Reading	Ann Conley
Writing	Magdalen Ayler
Arithmetic	Delia Newton
Christian Doctrine	Ellen O'Connor

Premiums of Improvement awarded to Miss Jane Diarmid, Larina Bennett, Barbara Ayler, Jane Wright, Mary A. Smith.

A premium awarded to Miss Julia Dowen for good application to her studies generally.

A premium awarded to Miss Magdalen Ayler for Tapestry.

First premiums awarded to Miss Ann Conley for neatness in plain sewing. Second Premium, Ellen O'Connor. Third Premium, Mary Burnham. Fourth Premium, Bridget Duff.

Medal of Merrit to Miss Ellen O'Connor.

III. Pay School

Crown and Medal of Queen Excellence awarded to Miss Hepsa Andrews.

Medal of Excellence awarded to Miss Elizabeth Hall.

Medal of Diligence awarded to Miss Mary Richelman.

First Premium in Orthography awarded to Miss Sarah B. Francisco.

Reading	Rosetta Cobb
Writing	Elizabeth Green
Grammar	Mary Lee
Geography	Eliza Thompson
Arithmetic	Elizabeth Green
History	Bridget Corboy
Christian Doctrine	Julia Hilton

Second Division — first class

First Premium in Orthography to Miss Eliza Phillips.

Arithmetic	Ellen Kerdoff
Christian Doctrine	Catherine Meara

Premiums of Improvement in the first class awarded to Miss Hepsa Andrews, Mary Montfort, Sarah Covert, Ann Barry, Sarah Williams, Rosanna McManus, Cecilia Beatty, Louisa Bywaters, Elizabeth Hall, Olivia Bywaters.

Premiums for Diligence and neatness in tapestry awarded Miss Catherine Meara, Rosetta Cobb, Mary Frazer, Elizabeth Hall, Ann Jane Pausen.

For Lace Work to Miss Mary Lee.[1]

We remark here Mother Seton's plan: Orphanage, Free School and Pay School with the same rewards for all."

On August 24, 1837, the corner-stone of a new church was laid in Fayetteville, Brown County, Ohio, by Rt. Rev. Dr. Purcell, assisted by Rev. Francis Masquelet, and in September the people of Chillicothe, through the efforts of Rev. H. D. Juncker, were blessed with a

[1] Archives of Mount St. Joseph, Ohio; *Catholic Telegraph*, Vol. VI, p. 284.

church and a resident priest. It is related that during the dedication tears fell from the eyes of the aged who for years had been as sheep without a shepherd.

A retreat for the clergy of the Cincinnati diocese began November 13, and lasted until November 20th, after which a Synod was held. The Bishop had begged of the laity earnest prayers that this reunion of the ministry might result to the greater glory of Almighty God. The Bishop preached the retreat and the Very Rev. Stephen Theodore Badin, Vicar General of the Diocese, presided at the conference on ecclesiastical science and discipline.

Bishop Bruté again urged his claim on St. Joseph's and appealed for help in August, 1837. He writes:

"The Feast of St. Rose was Wednesday last; I arrived too late but the day could not be, — was not forgotten here. Oh, what a family has our Lord given to St. Joseph in his Valley near Emmitsburg and to St. Vincent! Will ever the banks of the Wabash enjoy the same? Adoration, annihilation, and love! Only the Will of God in the secret of His Providence. Some lines from your hand announced to me that the Council would consider and do for the best. My only hope is in your zeal. — Both you and Father Hickey for the good you may see at stake.

September, 25, 1837.

Your kind letter seems to open such good hopes for this new diocese and you will permit me to say in my eagerness, for St. Joseph's also, already so useful to this most important Valley of the Mississippi and its future promise for our Lord."

The Kaskaskias, Nov. 12, 1837.

I know not if the Sisters have arrived, or what you have written me, or Mr. Hickey — no news from Vincennes for fifteen days." [1]

[1] *Ibid.*

Consoling news was on its way to the dear friend of early days. On Nov. 24th, it was decided that Sister Benedicta Parsons and Sister Mary Margaret Cully should go to Vincennes to answer Bishop Bruté's prayer for help. On December 15th the Bishop wrote his thanks and expressed his views about sending candidates to the novitiate at Emmitsburg. He says: "In fact, the very origin of Nazareth, you know as a separate branch, was because Mr. David claimed to have a Novitiate in Kentucky, and Mr. Dubois to have but one for all the United States which has so well succeeded. As for the Rules observed by the Sisters of Nazareth, they were a copy of those of St. Joseph's; so that when I was at Bardstown coming here, when I asked to see the Rules I found the book put in my hands was the very one which Mr. Dubois had made me make a copy of, my own writing, to be sent to Mr. Dubois. I see, however, some slight changes (for example — the cap), which I said in my letter would have most simply and unconditionally to be reduced to St. Joseph's Rules." [1]

The Sisters left for Vincennes December 11, 1837. Four Sisters for New Orleans accompanied them. The choir sang at Mass "Soldiers of Christ, Arise!" and tears were shed by those departing and by those who remained. Mother Rose's ingenuity was taxed to its utmost to find warm wrappings, shawls, leggings, etc., to protect the travellers from the inclemency of the weather, since crossing the Alleghanies by stage in December was a hazardous undertaking and required brave hearts as well as all possible comfort. The Sisters were more than two weeks on this journey, but finally arrived in our Queen City and

[1] Archives of Mount St. Joseph, Ohio.

rested for a short while. The New Orleans Sisters bade them good-bye here and went on to the Southland. A letter from Bishop Bruté told the Sisters that he had been ordered South by his physician, but that he welcomed them to his diocese and placed them in charge of his Vicar-General, Father De la Hailandière, until his return in March. The Sisters sailed down the Ohio and no doubt looked up at the very location of our present Mother House — Mount St. Joseph.

When they stopped at Evansville, they had a joyous surprise in finding Bishop Bruté at the home of their host. He told them not to open school until his return. The following day the Sisters continued their journey in an open stage, old, dilapidated, and half filled with the roughest kind of men, the Wabash not being navigable at that time of the year. They travelled all day passing wretched little huts but no inn at which they could get a meal. Towards night the stage stopped and they were told they must remain until morning. An uncomfortable meal was offered and a log room adjoining the building, — "chinked" but not even filled with mud, so that the December wind found easy access, and there was no ventilation. There being no fire to warm them, they took from their trunks the extra clothing which thoughtful Mother Rose had provided. The next morning they started and travelled all day without finding a place to get a meal until at nightfall they reached Vincennes, where some young girls had supper prepared for them in their own humble abode.[1]

Bishop Bruté wrote from New Orleans, January 20, 1838:

[1] *Ibid.*

"I ceased not to remember with joy and with gratitude to you, that arrival; as I was sailing for seven days to come to New Orleans, it was my consolation. What remains for me now but to express as I try to do my acknowledgment to St. Joseph's. I speak, write, feel, not half so well as a Bishop ought and I must leave it so, as simply as I can to your charity and to your own prayers. I was this morning at the Hospital, hearing a few of the confessions of the retreat which they have all the happiness to have from Mr. Simon — arrived here with some Lazarists — one priest, Bishop Blanc, going to explain the Rules and also to hear confessions. I went also to the Asylum where Sister Loretto remained alone to see Sister Francis Xavier arrived very weak. She came with Sister Angela."

Bishop Rosati had informed Mother Rose that the physicians ordered Sister Francis Xaxier to New Orleans for the winter for she could not live until Spring in St. Louis and he considered her recovery of great importance since "She is absolutely necessary to the Institution." He sent her in care of Rev. Mr. Buteux of the Vincennes diocese, seeming to forget that he declined the same charge a year earlier when he went to the Provincial Council. Mother Rose then suggested to the Bishop that a little change might benefit Sister Francis Xavier and as he was coming to the Baltimore Council Sister might travel with him. His reply was:

"I am glad that you have given her permission to visit St. Joseph's. I consent to it but on condition that she must be sent back to St. Louis. As to her coming with us, I think it will be better that she should go in company with some good female friend. I will tell you plainly I do not like much to travel with women even when they are Sisters and very good Sisters, besides I will have to stop in several places on my way."

Father Deydier wrote from Evansville a long letter explaining the hopes and needs of his parish, where no priest had ever resided before him and soliciting for a not very distant epoch the assistance of Sisters well qualified to keep a good school and prophesying that they will "sweep everything before them." He said that he bought a large piece of ground to contain Church and an establishment for the Sisters knowing "they would never consent to be far separated from the place where is their True Treasure upon earth." Sister Margaret George tells in her journal that Rev. Mr. Deydier visited St. Joseph's in October in that year on a begging expedition and adds "We and our workmen gave our mite." [1]

Bishop Bruté wrote to the Sisters in Vincennes encouraging them and urged them to visit Terre Haute to see what prospects there were for establishing a school, as he wished them to open schools in the principal towns of his diocese. Sister Benedicta's brother, Mr. Parsons, encouraged the enterprise in Terre Haute but the difficulty of obtaining Sisters deterred Sister Benedicta from holding out too great hopes. Bishop Bruté returned in March with health improved and full of enthusiasm regarding the opening of a Boarding and Day School with a separate Free School. He purchased property near his poor Cathedral — a fine large corner lot with extensive gardens. There were four buildings on the grounds but very dilapidated. The Sisters started out very bravely, had the house whitewashed, did the painting themselves excepting the front door. The painter engaged to do this laughed and said: "The Sisters will take away my trade." The change made in the surroundings was a marvel

[1] Archives of Mount St. Joseph, Ohio.

to the people of Vincennes. The houses looked well in their white coat and the paint on the wood inside hid age, etc. Walks were laid out and the ground prepared for a garden by a man of the parish, then the Sisters and their pupils planted seed and cultivated the garden. Then as now, help was requested before the establishment seemed well under way. Bishop Bruté wrote of all the work the two Sisters had and truly it was wonderful. Sister Benedicta penned her entreaty likewise and the Mother House as ever examined its forces and sent relief.

The Fourth Anniversary oration of the St. Peter's Benevolent Society was delivered on New Year's evening in the Chapel of the Cincinnati College by Lieut. Semmes, U. S. N. The discourse was as the occasion called forth, one enforcing in strong dignified language, the claims of the orphan. He reviewed the life of Mrs. Seton and Captain Cooper and said it gave him proud satisfaction to trace the naturalization of so noble a system of charity to two persons so intimately connected with the profession to which he had the honor to belong, Mrs. Seton being the mother of Lieut. Seton of the Navy, and Mr. Cooper having been a sea-captain before his conversion to Catholicity. According to the statistics furnished by him, there were at that time the following houses: — "In Baltimore, St. Mary's Female Orphan Asylum and Free School and two other free schools, the Maryland Hospital and Baltimore Infant-Asylum; Free School in Richmond, Va.; St. John's Asylum and Free School in Frederick, Md.; — St. Vincent's Asylum, Free and Pay School in Washington, D.C.; — Mount St. Mary's College; Free School in Norfolk, Va.; St. Joseph's and St. John's Female Orphan Asylums, St. Mary's Pay School,

and St. Michael Free School in Philadelphia; — St. Paul School in Pittsburg; — St. John the Baptist Asylum at McSherry's Town; — School in Pottsville; two Boarding Schools at which poor children are also educated — at one of them 300, — a Catholic Asylum and Catholic Half-Orphan Asylum for children with one parent, and St. Peter's Free School in New York City; St. Mary's Asylum, Brooklyn, L.I.; St. Joseph's Asylum and Day School in Albany; and Asylum at Utica, N.Y.; — Asylum, Free School in Boston; Hospital, Orphan Asylum, and Day School in St. Louis; Orphan Asylum in Louisville,[1] Ky., and two charitable institutions in diocese of Charleston;[2] Charity Hospital in N. O.; Orphan Asylum in Acadia, La.; and St. Peter's Orphan Asylum and Schools in Cincinnati."

On Sunday, Jan. 7th, Rev. Edward McMahon of Lexington, Ky., preached a charity sermon in the Cathedral. Before the discourse the audience was surprised and deeply affected by the following hymn sung in the sweetest manner by the little orphans.

HYMN

"While mortals hail their Saviour's birth
And Angels publish peace on earth;
O let the Orphans' voices rise
In grateful numbers to the skies.
Our feeble lips will bless the morn
On which our Infant God was born,
Extol the Author of our days
And sing His mercies, sing His praise,
And next to God, our Patrons bless
Who shield our weakness from distress,

[1] Nazareth Sisters of Charity.

[2] Bishop England's Community.

The kind and generous hands that feed,
That clothe and help us in our need.
We feel alas! no father's care,
No tender mother's fondness share;
Yet, from our Patrons' hands receive
All that a parent's love could give.
Oh, may the approving smile of Heaven
Be to such generous bounty given;
And never may those streams be dried
From which the orphans are supplied."

Rev. Father McMahon took for his text a part of the 17th Chapter of third Book of Kings where Elias demands food of the famishing Widow of Sarepta, and streams of charity flowed from the hearts while tears flowed from the eyes of the audience as they listened to the ardent and eloquent pleadings of the speaker. The collection after the sermon was $160.00 and dues collected at the meeting of the St. Peter's Benevolent Society $128.00. Another proof of the living charity among the Catholics of Cincinnati at this time was the formation of the

Mary and Martha Society.[1]

This society was organized for "the spiritual and temporal relief of the sick and the indigent" by charitable ladies of St. Peter's congregation. Previous to its organization, the poor and sick had to depend on the precarious sympathy of the public, and were seldom relieved or visited. The members paid monthly a contribution of 12½ cents. There was a Visiting Committee of eight ladies, whose duty it was to seek for the distressed, give them instant succor, and report on their condition at the next meeting of the society.

[1] *Catholic Telegraph*, Vol. VII, p. 38.

The officers of the Society were:

Pres. Mrs. Julianna DeWitt,
Treas. Miss Marianne Reilly,
Sec. Eleanore E. Miles.

Visiting Committee for the first month,
Mrs. Elizabeth Nourse, Mrs. Catherine Warden, Mrs. Bullock, Mrs. Bridget Downey, Julianna DeWitt, Miss Moreland and Miss Connor.

The Sisters of Charity superintended the work.[1]

Balls in Cincinnati in 1838 must have been looked upon in the same manner as by the Puritans of early days for the *Catholic Telegraph* thus announces a Charity Ball for the Orphans: "We once heard of an Archbishop's being at a ball somewhere in France. He went to beg for the afflicted, from the gayest and wealthiest of his fold. Let the publication of the subjoined in the *Telegraph* be weighed in the same scale with the ingenuous charity of the Archbishop."

"Charity Ball for the Orphans

Madam Blaique begs leave to inform the citizens of Cincinnati that a ball will be given in her *Ball Room* in the Bazaar, on Monday, January 29th, for the *Benefit of the two Orphan Asylums of this city.* She sincerely hopes the public will aid her in her efforts to add to the comfort of this unfortunate portion of the community. Messrs. Morgan Neville, P. S. Symmes and Jos. Longworth have kindly consented to act as trustees, to receive the proceeds of the Ball, and deliver it to the agents of the Asylum. Tickets for gentlemen $1.50 — Ladies $1.00 to be had at the Bazaar.

'The rich who are with plenty crowned,
And who abundance have in store,
With lib'ral hands should e'er be found
Dispensing blessings to the poor.'" [2]

[1] Archives of Mount St. Joseph, Ohio, Community Records; *Catholic Telegraph*, Vol. VII, p. 38.

[2] *Ibid.*, p. 55.

The day selected for the Ball, January 29th, Feast of St. Francis de Sales, seems to us particularly auspicious, as the gentle Bishop of Geneva would have looked with mild indulgence on this gayety for so worthy an object and would have appeared in the midst of it to gain help for the needy.

It has been mentioned previously that Sister Benedicta volunteered her services to the Vincennes diocese, when the Sisters of Nazareth withdrew. A letter to Mother Rose from Father S. Vabret, Eudist, a very holy man, urging her to send help to Sister Benedicta will show how the Sisters lived and what they accomplished in Vincennes.

"VINCENNES, June 3, 1838.

GOOD MOTHER:

Being intrusted by the Bishop with the care of your good Sisters, I think it my duty to make you acquainted with their present situation and entreat you to pity them. Indeed they are in need of pity, for both of them are sick, having a great deal too much to do. Sister Benedicta has been confined to her bed during two days, Sister Margaret Mary had of course the whole charge; but she also has been the victim of her zeal, and became sick. Happily for them, they have three days of vacation — yesterday, to-day and to-morrow— — otherwise they would be obliged to close their school being unable to keep it. The school is too large for two Sisters only. They are obliged to refuse admittance to many applying. The number of boarders is increasing, but they are obliged to receive as few as possible, being incapable of attending to any greater number. Sister Benedicta has been until now, stronger than she has been for a long time. She was indeed so healthy that she felt quite another being, but being exhausted by excessive labors she loses her usual strength. She would want to be in many places at the very same time; but, good Mother, until she will have acquired a universal omnipresent capacity she

needs your agency to furnish her with three healthy Sisters. All the citizens of Vincennes, except very few, are very well pleased with the Sisters; the girls are not less so. It would be very difficult indeed not to be pleased with so good Sisters. All for us, we are extremely thankful to you for having granted them to us. They have cheering prospect of rapid increase, but it is *absolutely necessary* for them to receive *immediate assistance*. They have a good, new and large brick house, large yards, garden well planted with good fruit trees, etc. They are very well fixed and sometimes to amuse myself I quarrel with them, telling them that they are too well fixed for Sisters of Charity and that if you were to see their papered rooms you could not prevent yourself from scolding them for acting so contrary to the spirit of poverty. Please, good Mother, consider the situation of your two good and truly worthy children. Have pity on them and do not forget our infant mission; its present condition is such as would cheer you, and induce you to afford promptly other laborers. Religion is making rapid progress in our poor diocese and from time to time we have the happiness of seeing some wandering children re-enter the pale of our Holy Church: Many Churches are built or being built in different parts of our vast diocese, and we hope in less than six months there will be about twenty-five churches, where two years ago there were but two or three. May Heaven bless our poor Indiana! Next Wednesday, a fair which will continue for three days will be held at Vincennes, even Protestants are very active for its success; your boarders, too, have made a great many fine little things. I hope, good Mother, your Charity will be great enough to excuse me for writing you such good *English*. It is to obey you that I write you such idioms. Nancy Brown is always in the same dispositions and they await an opportunity to send her to you. Sister Benedicta has without doubt spoken of her to you. She possesses an admirable disposition, gentle, obedient, pious, always disposed to do what she is told is for the

glory of God and the salvation of her soul. She is such that I hope you will not repent of having admitted her. The Bishop is absent since some days. He tells me he is well, in a letter this instant received.

Your humble Servant
S. Vabret, Eudist." [1]

Sisters Gabriella and Aurea were sent to help Sister Benedicta. French was taught in the Free School, Boarding, and Day School. The schools prospered and soon were self-sustaining. Mother Margaret's journal says Nancy Brown (Sister Aurelia) entered the novitiate at St. Joseph's the following September. She was a good edifying Sister, cheerful, laborious, exact to rule. When playing with a brother in early childhood she had lost the first joints of the fingers of her *right hand*, but energy of character supplied the want. She became an expert seamstress, loved work, and knew how to manage it. She died May 3, 1857, in most edifying sentiments and during the three following nights appeared to Sister Marcellina Dorsey in the infirmary and warned her of her approaching death and told her to prepare for it. The last time she appeared she said to Sister: "Is not God good to let me finish my Purgatory here?" Sister Marcellina died of paralysis a short time after this.[2]

On August 30th, 1838, Bishop Bruté wrote to Mother Rose that he was "dreaming of Sisters in Chicago. Mr. Beaubien offered lots." Sister Margaret was then Treasurer. She wrote "Dear Mother Rose's heart was busy with churches that very day, but not with the future churches of Chicago." Her Journal says:

"Mother dined in the refectory, was addressed and crowned as usual. About half past six, Mother

[1] Archives of Mount St. Joseph, Ohio. [2] *Ibid.*

and some of the Sisters were invited out to the spot on which the church is to be erected. Rev. Mr. Butler presented a spade. Mother dug out the first spadeful, Sister Bridget (Sister Margaret's own mother), the second; before doing it she made the sign of the cross and then took three spadesful in the Name of the Father, and of the Son, and of the Holy Ghost. Each of the Sisters took turn, all thinking themselves highly honored to be thus the first laborers. May our Jesus bless the work! for if He does not they labor in vain who build it."

Sister Appolonia Gruber who entered the community October 8, 1821, died December 4, 1838, at Mount St. Mary's College. She always regretted that she had not reached St. Joseph's before Mother Seton's death. It is believed that in her last illness Mother Seton came to her. She called to Father McCaffrey: "There she is" and pointed to the place; her eyes alone beheld the fair vision. Sister Margaret writes: "Sister Appolonia's remains were brought by night from the Mountain. Sister Josephine, Sister Margaret, Sister Mary Felicitas, Sister Julia and Sister Mary Xavier accompanying them in the carriage and Mr. Brawner and Mr. York on horseback. Many of the Sisters with Mother remained up waiting for them. The funeral took place next day at two o'clock."

In Cincinnati the St. Aloysius Orphan Asylum on Sixth St. between John and Western Row was opened June 21st. A notice in the *Catholic Telegraph* says:

"It is expected that the Sisters of Charity will be induced to take charge of this Institution as soon as members can be spared to answer this among the other imperative calls of a like nature made from all parts of the United States to the Mother Institution, St. Joseph's, Emmitsburg."

Palm Sunday, 1838, was a day of victory for the pupils of St. Peter's School, as the Bishop, assisted by Rev. Joshua M. Young, cousin of Bishop Fenwick, awarded pictures and books to those who had been in constant attendance at Catechism.[1] An hour and a half in the morning and two hours in the afternoon were given to the study of religion. It was necessary to have the young well instructed, on account of the frequent attacks on the church and the falsehoods uttered, and still more so because, as in all times, the hope of the Church is in the proper education of the young.

The "Coronation Oath" which has so lately been settled, filled the minds of great men in those past days when Queen Victoria, previous to the delivery of the royal speech, made and subscribed to a Declaration against Popery. Dr. Lingard addressed a letter to the Lord Chamberlain laying bare the sentiments of men of sober judgment who lamented seeing a young and female sovereign brought forward not to profess belief in the doctrines of one church and disbelief in those of another, but to condemn in the most solemn manner the worship and practices of the greatest body of Christians in the world, and to apply to them, without

[1] *Catholic Telegraph*, Vol. VII, p. 150:

"CHRISTIAN DOCTRINE

On Palm Sunday, after Vespers, nearly two hundred of the children of both sexes, who had been in constant attendance at the Catechism classes, were publicly rewarded in St. Peter's Cathedral, in this city, with books and edifying pictures, by the Bishop, assisted by Rev. Joshua M. Young. We congratulate the parents and masters of the congregation on the zeal which they have evinced in sending the youth under their care to instruction and we hope that during the spring and summer, the number of pupils will be still greater than it has been. To afford more time for the interesting duty of teaching wisdom to these little ones of Jesus Christ, the Vespers on Sundays, from the first Sunday of May to the first Sunday in September, will not commence until 4 o'clock in the afternoon. The Catechism classes will be held as usual, in the morning, from nine to half past ten; and in the afternoon from two to four o'clock."

any redeeming qualification, the epithets of superstitious and idolatrous. He says it was thought cruel and indecorous to exact such declaration and condemnation from the Queen, and ungracious also to a most numerous portion of her people in England, Scotland, Ireland, and in her transmarine dominions, at the lowest calculation, nine millions of her subjects. Nor was that all. The declaration was a sweeping censure of the whole Roman Catholic world, and by it the Queen was made to pronounce her beloved friend, the royal consort of her uncle of Belgium, an idolater; her sister Queens of Spain and Portugal, idolaters; her ally, the King of France, an idolater; and of the parties to the Quadruple Alliance, all but herself were, in the meaning of the declaration, idolaters, and if so, could she hope for the blessing of Almighty God on such an alliance? He asked why this obnoxious declaration, so revolting to the feelings of some, so distressing to the consciences of others, and so unproductive of benefit to any, was suffered to remain in the statute book. He suggests the example of every kingdom of Europe, which requires only civil allegiance as a qualification for office in the state, and a test of doctrinal adhesion as a qualification for office in the church, and he said no reasonable man could require more. We have lived to see the great change which Edward VII advocated but which has just come to pass in George V's reign. The papers, and the world at large have shown the same interest in the coronation oath as in the time of Lingard. The year 1838 was as deeply engrossed in Victoria herself and Albert, father of Edward. The Catholic connections of Prince Albert as well as Victoria, both having Catholic blood in their veins, led the children of the true Church to

hope for justice at their hands. The pages of history show whether their hopes were well founded.

Between five and six o'clock on Wednesday evening, April 25, 1838, Cincinnati was startled by the noise of an awful explosion and it was soon learned that the steamboat *Moselle*, bound for St. Louis with one hundred and fifty passengers on board, was a total wreck and almost immediately filled with water and sank, carrying to a watery grave some of those who had not been hurt by the explosion.[1] Those who escaped were left destitute and dependent on the sympathies of the citizens. The priests were among the first to appear on the scene of the disaster, where they ministered to the mangled and dying. About seventy-five were killed or drowned — all the result of carelessness. The Sisters did all in their power to alleviate the sufferings of the injured.

A letter from the Bishop during October, 1838, written in his old birthplace, Mallow, Ireland, tells of a public dinner given in his honor and of a toast: "Prosperity to the American people in general, and to the people of Cincinnati in particular." False impressions of our Republic had been carried abroad, and these the Bishop took occasion to correct. He also explained the apparent inconsistency between the words of American charter "All men are born free," and the existence of slavery. His inquiries from far away about his charge at home, were full of fatherly love, and he exacted a constant remembrance in prayer. Orphan lips then prayed as orphan hearts still pour forth their petitions for the "Shepherd of the Flock." He wished all the children to be diligent in study, especially in the learning of their religion,

[1] *Daily News*, April 26, 1838.

and told them how a Catholic nobleman who was a Bishop and a Saint, Charles Borromeo,[1] was the Founder of Sunday Schools, which he introduced into every church in his great diocese. The classes were taught not only by priests, but by gentlemen and ladies, often of the very first rank. He wished, too, that the *Children's Catholic Magazine*,[2] issued during that year, would receive encouraging patronage. The reading of this magazine by the young, besides the entertainment derived from it, would correct false impressions given in some of the school-books, especially regarding Catholic countries, the education of the people, and the influence of the clergy.

The Bishop visited Belgium and was received as an apostle of the New World by the Belgian clergy then in retreat in Hainault, to the number of 260 priests, although another had been held at Tournay where 200 more made the exercises. So great an assemblage of clergymen in so small a country moved the Bishop to tears, when he told them that in his diocese, many times the size of Belgium, he could scarcely collect ten priests for the most solemn occasion. The Bishop spoke of Rev. E. Thienpoint, one of their countrymen, who braved every danger to gain souls to Jesus Christ, and who had lately passed six months often lying on the bare ground in the discharge of his duty along the public roads in the northern part of Ohio. The Belgian clergy were deeply impressed with the religious bearing of the Bishop and the strength and apostolic simplicity of his words. They began to speak to each other of all they had read of his knowledge and piety in various Catholic journals and exclaimed: "Ah,

[1] *Catholic Telegraph*, Vol. VII, p. 383.
[2] This magazine began in March, 1838.

we are nothing. We have seen John the Baptist. We have seen Paul the Apostle of Nations — the Apostle of the New World." [1] This was pleasing intelligence from afar, the more so as the Cincinnati *Journal* was making itself obnoxious to Catholics by an editorial dated December 27, 1838, and signed "N," written against Mr. Mason for daring to introduce into the last concert of the Eclectic Academy's Choir the beautiful and impressive piece of music "Ave Sanctissima." The words were written by Mrs. Felicia Hemans, and the music was composed by her sister. After this article, every Child of Mary learned words and music and showed love for the Immaculate Mother of God by a frequent outpouring of heart in this beautiful hymn.[2]

[1] *United States Miscellany*, copied from *Dublin Register* of October 20th.

[2] *Catholic Telegraph*, Vol. VIII, p. 38. "For the benefit of those who may not have the subjoined beautiful hymn, we insert it in this day's *Telegraph*. We have ever been accustomed to admire this production of the gifted Hemans, and few, if any, have ever stood higher in our estimation than this. The thoughts themselves are not only beautiful, but they also breathe forth such a tender love and devotion towards the Blessed Virgin, as makes them of peculiar interest to the children of Mary. The piano accompaniment, as added by her sister, is characteristic of much taste and expression, and very easily learned; and when the words are sung as a duet, the effect produced is most pleasing and agreeable. We recommend this piece to our young friends as worthy of their notice.

EVENING HYMN TO THE VIRGIN

1 Ave sanctissima,
We lift our souls to thee,
Ora pro nobis,
Thou bright star of the sea.
Guard us when sin is nigh,
Snares round our path are spread;
Hear the heart's lonely sigh,
Thine too hath bled.

2 Thou that hast look'd on death,
Aid us when death is near;
Whisper of heav'n to faith,
Sweet Mother, sweet Mother, hear!

The anniversary address of the St. Peter's Benevolent Society in January, 1839, won for Mr. James Meline many just encomiums, the style being beautiful and the sentiments admirable, while the eloquence of the speaker was warmed by the cause of charity. [1]

Ora pro nobis,
From sin our slumbers keep,
Ora, Mater, Ora,
Star of the deep.

3 Ave purissima,
List to thy children's pray'r,
Audi, Maria
And take us to thy care.
When darkness comes o'er us,
Whilst here on earth we stay,
Thy light shine before us,
Guide of our way.

4 Thou that hast look'd on death,
Aid us when death is near;
Whisper of heav'n to faith,
Sweet Mother, Sweet Mother, hear!
Ora pro nobis,
Let angels guard our sleep.
Ora, Mater, Ora,
Star of the deep."

[1] *Ibid.*, p. 30.

CHAPTER VII

DEATH OF BISHOP BRUTÉ — BISHOP PURCELL'S RETURN — SCHOOL EXAMINATIONS — RETREAT OF CLERGY — FOURTH PROVINCIAL COUNCIL OF BALTIMORE — SISTERS OF NOTRE DAME — DEATH OF REV. D. GALLITZIN AND GENERAL HARRISON — CORNER-STONE OF CATHEDRAL — BISHOP PURCELL AT EMMITSBURG — SISTERS IN PITTSBURG AND ELSEWHERE — CHAPEL AT EMMITSBURG CONSECRATED — MOTHER XAVIER — DEATH OF BISHOPS ENGLAND, DAVID, AND DUBOIS

1839–1843

THE beautiful Ohio, always interesting, became during the Spring of 1839 an object of deep thought. Whether a bridge might span it to the advantage of Cincinnati and its trans-Ohioan cities became the subject of much speculation even as it had been in the earliest years of the Queen City.[1]

On April 8, 1839, Revs. Wm. Peter Murphy and Joseph McNamee were raised to the dignity of the priesthood in the Cathedral. Rt. Rev. Dr. Chabrat, Coadjutor of Bardstown, officiated, while the venerable proto-priest of the United States the Very Rev. Father Badin, Vicar General of Kentucky, assisted as Archdeacon.[2]

The first iron steamboat of American iron was made in Pittsburg at the Washington Works of Rob-

[1] Drake and Mansfield, Cincinnati, 1826.

[2] Kelly and Kirwin, *History of Mount Saint Mary's of the West*, p. 6, Cincinnati, 1894.

inson and Mims and was launched on July 4, 1839. The first steamboat on the Ohio was built by John Sprague and called the *Comet* — 12 tons. She sailed from Pittsburg in the fall of 1809. Ohio was never far behind. The first sea vessel from above Cincinnati passed down the river April 27, 1801 — Brig *St. Clair* built at Marietta and bound for the West Indies — Com. Whipple. Thirty-three boats were built in Cincinnati in 1840.[1]

Prof. S. F. B. Morse wrote from Paris, March 9th, of the invention of the daguerreotype by M. Daguerre. He calls it one of the most beautiful discoveries of the age and says that he had experimented on the same lines trying to fix the image from the camera

[1] *Cincinnati in 1826*, p. 72. "The first steamboat launched upon the waters of the West was built at Pittsburgh, in 1811. The first one built at Cincinnati was the *Vesta* launched in 1816. It was not, however, till 1817 that steamboat building was actively and extensively pursued in the West. Since that time, they have come into general use, and have employed much of the labour, skill, and capital of the chief towns above the mouth of the Ohio. In this business, Cincinnati has been conspicuously engaged, and in number of boats has exceeded any other place in the West: indeed, it is doubtful whether any one place in the world has built more.

First Steamboat on the Ohio. — An article has been published in several of the newspapers, stating that the first steamboat that ever floated on the Ohio was built at Pittsburgh by Robert Fulton, and was called the *Buffalo*. It seems that this is not wholly correct. Mr. Mahlon Rogers, the oldest engineer in the West, has furnished the *Pittsburgh Statesman* with the following interesting facts: (*Pennsylvania Enquirer*).

"The first steamboat built on the Ohio, was not built by Fulton and Livingston, but belonged to Samuel Smith, and was built by John Sprague, and called the *Comet* — 12 tons. She sailed from Pittsburgh in the fall of 1809. In the spring of 1810, Fulton and Livingston commenced building a steamboat on a large scale (300 tons), called the *New Orleans*. She was built at the shipyard, mouth of Suke's run. The ship carpenter's name was Robinson, that of the engineer was Stondinger, and the whole was under the superintendence of Nicholas Roosevelt. The writer of this was employed to forge the shafts, and cannot be mistaken in his statement. She went direct to New Orleans about the time New Madrid was destroyed by an earthquake. The *Buffalo* was not built until five years afterwards, and was under the superintendence of Benjamin H. Latrope. The writer of this rode in a steamboat down the Schuylkill, and up the Delaware rivers, in 1802, made by Oliver Evans, called the *Orookter*, or amphibious digger." — *Catholic Telegraph*, December 10, 1835.

obscura, but finding that light produced dark, dark light, he concluded that a true image of an object could not be obtained, and gave up the attempt as impracticable. As a stranger in Paris, he asked of M. Daguerre the favor of seeing his results and invited him to see his Telegraph. Only through politeness to the stranger did M. Daguerre consent, as he had determined not to show them until the Chamber had passed definitely on a proposition of the Government to purchase the secret of the discoverer. On March 7th, Prof. Morse called at the Diorama and was delighted with the admirable results. The following day M. Daguerre visited Prof. Morse to examine his Telegraph and while the two scientists were enjoying an exchange of experimental knowledge, the great building of the Diorama, with the house of M. Daguerre, all his beautiful works, his valuable notes and papers, were a prey to devouring flames. The secret was safe, and the French Government awarded M. Daguerre a sum sufficient to cover his material losses, but his researches, which had been made at such an expense of time and labor, were irreparable.[1]

A letter from the Bishop written at Lyons, May 3rd, expressed the hope that August would find him in the midst of his beloved flock. Bishop Flaget had just returned to Lyons from Sardinia, where he had gone to interest the King in the Association for the Propagation of the Faith. Both prelates expected to make the return voyage together.

The German Catholic Paper *The Friend of Truth*[2] June 6, 1839, announced the near accomplishment of a noble and benevolent object, long the desire of

[1] *New York Observer*, March, 1839; *Catholic Telegraph*, Vol. VIII, p. 172.
[2] *Wahrheitsfreund.*

Cincinnatians, an Orphan Asylum for Boys. "This is the outcome of the St. Aloysius Union, the constitutions of which provide that they shall take immediate care of the forsaken ones and when means allow, purchase an Asylum, or House of Education. About three thousand dollars having been subscribed, a house on Sixth Street between John and Western Row, was purchased. The house is of brick with a vacant lot sufficient for garden and playground for the children. As soon as possible a more suitable and permanent place will be secured."

On Saturday, June 1st, Bishop Dubois, the founder of the College at Emmitsburg and of the Mother House at St. Joseph's, was welcomed home by his children on the Mountain and in the Valley. He left on June 5th to the sorrow of all to whom he was bound by the strongest heart ties.[1]

On June 9th the Archbishop of Baltimore gave the tonsure and four minor orders to Messrs. John McCloskey, John Larkin, John Loughlin, and Wm. H. Elder. How little did those present suspect the dignities awaiting these gentlemen and what important members of the hierarchy they were to become! The last named, our Most Reverend Superior during a quarter of a century, came to the relief of Archbishop Purcell in the hour of heavy trial. Rev. John McCloskey became the first American Cardinal, and Rev. John Loughlin became Bishop of Brooklyn.[2]

Wednesday, June 26th, opened the gates of Paradise to Right Rev. Simon Gabriel Bruté. He died of pneumonia, but had attended to his episcopal duties almost until the very last. No words could paint the

[1] Archives of Mount St. Joseph, Ohio.
[2] *Catholic Telegraph*, Vol. VIII, p. 222.

sorrow of his friends, who were numberless. He was known and loved everywhere, for his pupils at Emmitsburg College came from all parts of the country. As Superior of the Sisters of Charity at Emmitsburg, he had a share in furthering the charitable works opened in various parts of the country as well as of impressing his own gentle zeal on the hearts of the sisterhood. His character was enriched with every trait to make him beloved by mankind. His knowledge was very great, but so softened by his religious feelings that his conversation was pleasing alike to the simple and the enlightened. He sacrificed every temporal comfort to advance the glory of God by the extension of His Church. The news of his death was a deep note of sorrow in the joy of Bishop Purcell's home-coming. The strongest bonds of affection had united these two prelates and their mutual sympathy had smoothed many a toilsome journey. Shortly after the death of Bishop Bruté, one of his spiritual children, Sister Genevieve Tyler, cousin of Rev. Virgil H. Barber, died on July 2, 1839, at St. John's Asylum, Frederick, Md.[1]

The pleasing news reached Cincinnati July 1st that Bishop Purcell would sail from Havre on the ship *Silvie de Grasse*, July 8th, in company with Bishop Flaget, the Dean of the American Hierarchy, and with a number of missionaries secured by the two prelates for their respective dioceses. Bishop de la Haillandière, who was appointed Coadjutor of Vincennes, at the death of Bishop Bruté, became the Ordinary. He sailed with missionaries for his diocese, July 15th. Bishop Purcell worked incessantly for the good of his diocese, while in Europe. During the winter he

[1] Archives of Mount St. Joseph, Ohio; *Catholic Telegraph*, Vol. VIII, pp. 238, 285.

had journeyed to Munich and Vienna to lay before the Leopoldine Association the needs of his struggling diocese, and succeeded in arousing the interest of the Society. He spent much time in Rome and had several audiences with the Holy Father, who testified his esteem by many marks of kindness. The Bishop conferred often with the Cardinal prefect of the Propaganda and with the Secretary of the Congregation concerning the state of religion in America and its future. The Bishops arrived in New York August 22d.[1]

Travelling was not the rapid transportation of our times, nor were the vessels the floating palaces of the present day. At that time the *British Queen* was the noblest steamship the world had ever seen, its extreme length being 275 feet. How would it compare with the *Lusitania* or other vessels close upon

[1] From the *Ami de la Religion*, June 13th: "M. Purcell, Bishop of Cincinnati, who came last year to Europe for the interests of his diocese, is about to quit Paris, to embark soon at Havre on his return to America. This prelate has made the past winter a journey to Munich and Vienna, where the Leopoldine Institute continues to feel an interest in his mission. He has also visited Rome, and passed some time in that Capital. He had, while there, frequent interviews with the Cardinal Prefect of the Propaganda, and the Prelate Secretary of the Congregation, communicating on the present state of Religion in America, and the hopes which it is permitted to entertain of it for the future. M. Purcell has had frequent audiences with the Holy Father, who has testified his esteem by many marks of his kindness. Since his return to Paris the prelate has undertaken with great kindness to officiate for the Archbishop, who is not yet in a state to visit the parishes to administer Confirmation. The Bishop of Cincinnati has administered this sacrament at St. Ambrose de Popin court, at St. Gervaise, at S. Etienne-du-Mont, and at St. Jaques-du-Haut-Bas. He has also visited with the same object, several communities and establishments. The prelate closed the exercises of the Month of Mary at St. Germaine-des-Prés. He has given some days ago Confirmation in some parishes at St. Denis, at Montmartre, at Belleville, etc. It is thus that he has been anxious to render to the diocese of Paris in passing all the services which were in his power. The voyage of that prelate has not been infructuous to his own diocese. He returns to America with eight new missionaries willing to consecrate themselves to the exercise of the ministry in this far distant land. This reinforcement will be very acceptable and grateful to a vast diocese which at present has no more than twenty-eight priests, and where the Catholics are disseminated widely and sparsely." — *Catholic Telegraph* of August 22, 1809, Vol. VIII, p. 294.

900 feet long and fitted with magnificence unthought of then! Our greatness now is due to the untiring activity of our ancestors in every department. The United States was beginning to surprise our transatlantic neighbors, who still experience some of that sensation when they see Yankee grit and progressiveness. Spain recognized the merits of our Mr. Prescott, the historian, by an Act of the Royal Academy of Madrid which furnished him with valuable and yet unpublished documents for his *Conquests of Mexico* and *Peru*. This was granted to Mr. Prescott as the Academy's testimonial of the high approbation of the *History of Ferdinand and Isabella*, for which work the historian was admitted as a Member of the Royal Academy of Madrid.[1]

At this time the country lost Matthew Carey, whom the *National Gazette* calls "a firm supporter of rational liberty and sufferer in its cause." He was a writer and publisher and made himself felt in all departments of literature. He was a devoted friend of Mother Seton, and an uncle of Sister Maria Murphy. "In the death of Matthew Carey sound republicanism lost an advocate, the poor a benefactor, the oppressed a patron, society a friend, and religion a devoted son.

On September 19, 1839, the St. Peter's Benevolent Society presented the Bishop a touching address of welcome and the congratulations of his flock on his safe return. As the reply of the Bishop gives a full account of his journeyings through Europe and their purpose, it will be read with deep interest, and those who knew him can hear the voice and feel the love which went with every word.

[1] Copied from the *National Gazette*, *Catholic Telegraph*, Vol. VIII, p. 303.

"Beloved Friends: The felicitations of the St. Peter's Benevolent Society, which you have so eloquently and kindly conveyed, afford me peculiar pleasure. To God, Whose protecting care hovered round me during all my sojournings in foreign lands, and Who has vouchsafed to grant me at my return to sweet home, the heartfelt satisfaction of seeing the members of the St. Peter's Benevolent Society blessed with health, happiness and union in their labor of love, be devout and endless praise given. They were the spiritual and temporal necessities of my flock, that compelled me to leave them for a time. For their sakes, despising shame, I knocked with the pilgrim and the beggar, at the gate of the rich and the cottage door of the poor, in Europe. The little ones who ask for bread when there is not any found to break it unto them, the destitute congregations who cannot go up with their more favored brethren to the beautiful festivals of Jerusalem, the sinful, who though they loathe sin, are yet, too timid and too weak for virtue, the dying whom there are none to comfort in the departing of their spirit, the prejudiced against our matchless Faith, whom there are none to enlighten, — all were heard, through their unworthy representative, in the halls of the Charitable Associations in the Fatherland. Their sighs were fervently breathed in the ears of the humane, and their sorrows and wants deposited in the bosom of the common Father of the Faithful. If the success of the appeal thus earnestly made, has not fully corresponded with my hopes, my efforts have not been altogether vain. Constant as has been the drain of the Charity of Europe, by the many churches of the East and West, that charity is still inexhaustible. It has enabled us to liquidate a large portion of the debts which we had contracted in the building of churches throughout the state, in the purchase of the Orphan Asylum, in the support of the Seminary and maintenance of the clergy. It has furnished vestments for the sanctuary and paintings to decorate our churches. It has replen-

ished our libraries with works of science, learning and piety. It has added to the number of our missionaries, men whose piety and zeal have induced them for Christ's sake, to abandon the loved land of their birth, the parents that doted upon them, and the flocks by whom they were honored with obedience and affection. They are now associated with the devoted priests who have thus far borne, unaided and alone, the burden and heat of the day in this diocese. These are favors which call for our liveliest thanksgivings to Almighty God, which should induce us to address our most fervent petitions to the throne of grace, for every temporal and eternal blessing, to the various countries which have thus munificently responded to our call for relief and sympathy. And now, beloved Brethren, that I have summarily alluded to the result of my exertions, permit me to assure you how greatly I was cheered in my protracted absence from my flock, by the recollection of what you are doing to comfort and provide for the destitute female orphan. Whether walking and musing alone, while my humble carriage was being slowly dragged up the snow-capped peak of the Apennines, or lapped on the deck of a crowded steamboat, by the wintry surges of the Atlantic, I knew that the orphans, under your fostering care, were sheltered from the piercing blast and caressed and warmed by the Sisters of Charity with a love as pure and intense as ever glowed in the maternal bosom. I knew that the helpless and interesting class of human sufferers, at least, were fondly cared for. And when I stood in the august presence of the Sovereign Pontiff and was privileged to relate to him all the blessed fruits of your charity, benevolence and zeal my words are inadequate to convey to you even a feeble idea of the emotions which the recital awakened in his paternal bosom, of the affectionate solicitude with which, with hands and eyes raised to Heaven, he blessed you. Continue, beloved brethren, the Godlike work which you have begun. Let it grow, like the sun, into the bright meridian of a perfect day. Let it run like a

giant unimpeded and free, in the trackway which the finger of a God who is love has traced for it. May it dry up the tears of the orphan, quicken the flower of all Christian virtues into the brightest bloom around you, attract the coöperation of your fellow citizens, at present unacquainted with its existence, shed a mild radiance over your own declining years and illumine for every member of your society the path which leads through the dark valley of death to the realms of light and life immortal. Gentlemen of the Committee, I cannot conclude without beseeching you not only to present my most sincere thanks to the St. Peter's Benevolent Society for this highly prized mark of its regard, but likewise to accept for yourselves the assurance of my gratitude for the very amiable mode in which it has been communicated. In two of your committee, I recognize the specially favored and the beloved of Heaven, who, with their families, have been called, as by a miracle, to the blessings of the True Faith; while in your chairman, I behold a new and auspicious alliance with another family, which soon after its entrance into the 'one fold' under the one Shepherd, Jesus Christ, had the honor and happiness of presenting the first native born citizen to the Visible Head of the Church, to be fitted, near the tombs of the Apostles, for the sacred work of an Apostle (Chas. Conahan, Caleb E. Nourse, A. B. Dormay). Beloved friends, we are surrounded by extraordinary graces. Let us husband them well. The account must one day be rendered, and it is written that 'From them to whom much is given, much will be required.' May the talents intrusted to us increase in our hands a thousandfold, and the mustard seed sown amongst us grow into a mighty tree which will overshadow all the earth! I remain with gratitude and sincere affection,

Devotedly yours in Christ,
JOHN B. PURCELL, Bp. of Cin'ti." [1]

[1] *Catholic Telegraph*, Vol. VIII, p. 351.

The Association for the Propagation of the Faith had been founded in 1822 at Lyons, France. The Catholic countries of Europe had been most munificent in their liberality. During 1838 the amount collected was $280,000.00, of which France alone gave $180,000.00.[1]

The successor of Bishop Bruté, Bishop Hailandière, was consecrated in the Sacred Heart Chapel in Paris. The ceremony was exceedingly imposing. Rt. Rev. Dr. Janson, Bishop of Nancy, was assisted by the Bishops of Versailles and Beauvais. The Archbishop of Chalcedon recently from Rome, was present, also the Archbishop of Irenopolis in communion with Rome but of the Greek Rite, the Pope's legate, the Vicar General of New Orleans, and the American Consul, so that on this occasion the East and West were united. It was a noble illustration of the unity prevailing in the great Church of Christ, to see an American Bishop, consecrated by a Prelate of France, in presence of the representative of the Holy See of Peter and of the Oriental Bishops of the Levant and of a representative of the American Nation.[2]

Shortly after the Bishop's reception there was a public examination of the St. Peter's School, Cincinnati. The *Catholic Telegraph* gives the following account:

St. Peter's School

"The examination of the pupils of this excellent school conducted by the Sisters of Charity, took place in the first week of the present month. As large a number of friends of the institution as the school rooms could contain, assembled on the occasion. Notwithstanding that the scholastic year had commenced

[1] *Catholic Telegraph*, Vol. VIII, p. 367.
[2] *Ibid.*, p. 366.

but about six weeks previously, the result was highly gratifying to the spectators. The young ladies and children in the various departments of the school, answered, in general, remarkably well, in Grammar, Geography, History and Arithmetic. The proficiency of the scholars in all these branches, as well as Reading, Orthography and Composition was peculiarly pleasing to the audience. But what all seemed to admire was the good order of the pupils. In no other similar institution have we observed more silence among so great a number of children — nearly 150 — more respect for their teachers or more amiable deference and regard for one another. The school of the Sisters, we say it without intending in any manner to disparage other schools, but simply to state a fact, is indeed a school of good manners. A few days after the examination the distribution of premiums took place. It was attended by very many kind and intelligent ladies and gentlemen. The venerated Bishop Flaget condescended to preside on the occasion, having the Bishop of the diocese on his right, and the Rev. Mr. Chazelle, President of St. Mary's College, Washington Co., Ky., on his left. The two prelates delivered very affecting addresses to the interesting company before them, the latter at the beginning, the former at the close of the exercises. By them and their Reverend friends the crowns were placed on the heads of the most deserving and premiums distributed to the distinguished for application, behavior, and success in their studies. We hope at the next distribution to take place, God willing, next June, to see the names of many children omitted at present, added to the list of those who are here enumerated as having merited and won the honors of the school. The devotedness with which the Sisters have fulfilled their arduous duty to every one of their scholars, has for its object a higher reward than either our words, or this world can bestow. Theirs is the sweet consciousness of having not omitted anything to improve the minds and hearts of the youth committed to their care, to

content the parents or guardians, and to deserve the Divine approbation.

First Department

The medal for Queen Excellence and first crown were awarded to Miss Mary A. A. Mann. The medal for excellence and second crown to Miss Cecilia Beatty. The medal of diligence to Miss Josephine Jackson.

First Class Orthography. — The first premium was awarded to Miss Belinda Smith, the second to Miss Rosetta Cobb; for improvement to Misses Mary Ryan, Susan McGroarty, Cecilia Beatty, Mary O'Connor, Mary May.

First Class Reading. — The first premium awarded to Miss Rosetta Cobb, second to Miss Cecilia Beatty, third to Miss Mary Cook; the premium for improvement to Misses Sophia Bennett, Mary Hammond, and Mary O'Connor.

First Class Grammar. — The first premium was awarded to Miss Mary Mann; second to Miss Rosetta Cobb; third to Miss Clarinda Clemens; the premiums for improvement to Misses Ellen O'Connor, Mary Hammond, Susan McGroarty.

First Class Geography. — The first premium was awarded to Miss Belinda Smith; second to Miss Mary Ryan; the premiums for improvement to Misses Ellen O'Connor, Rosetta Cobb and Mary Mann.

First Class History. — The first premium awarded to Miss Rosetta Cobb; second to Miss Belinda Smith; the premium for improvement to Miss Ann Jane Pawson.

First Class Arithmetic. — The first premium was awarded to Miss Mary Ryan; second to Miss Pauline Drayton; third to Miss Rosetta Cobb; the premium for improvement to Misses Susan McGroarty, Belinda Smith, Sarah Murrin.

First Class Composition. — The first premium was awarded to Miss Mary A. A. Mann; second to Miss Rosetta Cobb; third to Miss Cecilia Beatty.

Second Class Orthography. — The first premium was awarded to Miss Mary Clemens; second to Miss Mary Mathers; third to Miss Mary Moore. The premiums for improvement to Misses Anna Moore, Esther Byrne.

Second Class Grammar. — The first premium was awarded to Miss Anna Cobb; second to Miss Anna Barry; third to Miss Margaret Beatty. Premiums for improvement to Misses Mary Moore and Anna Moore.

Second Class Reading. — The first premium was awarded to Miss Ann Jane Pawson; premiums for improvement to Misses Susan McGroarty, Anna Moore, Mary Moore, Esther Byrne.

Second Class Arithmetic. — The first premium was awarded to Misses Mary Mathers, Anna Cobb, Mary Moore.

Second Class Geography. — The first premium was awarded to Miss Ann Jane Pawson; second to Miss Josephine Jackson; third to Miss Mary Jane Mathers.

Second Class Writing. — The premiums for improvement were awarded to Misses Mary Butcher, Amelia McLean, Susan McGroarty,[1] Esther Byrne.

Third Class Orthography. — The first premium was awarded to Miss Mary Galivan and the second to Miss Rebecca Warden. The premiums for improvement to Misses Anna Wise, Almira Cobb, Caroline Jackson, Eliza Smith and Susan Smith.

Extra premiums for regular attendance were awarded to Misses Mary Mann, Rosetta Cobb, Belinda Smith, Mary Hammond, Ellen O'Connor, Cecilia Beatty.

Second Department

The medal of Queen excellence and Crown were awarded to Miss Mary Hedrington.

The medal of Good Conduct to Miss Margaret Griter.

[1] Susan McGroarty became Superior Julia of the Notre Dame Community and had the honor of founding Trinity College, D.C.

First Class Orthography. — First Premium, Miss Mary Smith; second, Misses Margaret Griter and Jane Wright.

First Class Reading. — First Premium to Miss Ann F. Connolly; second to Miss Ellen Irwin.

Second Class Orthography. — First Premium awarded to Miss Ellen F. Baer; for improvement to Misses Mary Bender, Ellen Higgins, Mary Hedrington, Mary Gormley and Ann Vance.

Second Class Reading. — First Premium awarded to Miss Ann Doherty; second, Ellen Baer. For improvement to Misses Mary Connolly, Susan Evans, Frances Heardzig, Elizabeth Sherry, Catherine Costello, Elizabeth Doherty and Eliz. Dausberger.

Extra Premiums. — For Regular Attendance were awarded to Misses Ann F. Connolly, Eliz. Adams, Mary Connolly, Elizabeth Sherry, Hannah Corrigan; for Good Behavior were awarded to Misses Sarah Corrigan, Julia Riley, Frances Heardzig and Mary J. Traynor.

Orphans' Department

The Gold Medal and first crown were awarded to Miss Catherine Kerdolff.

The Queen Medal and second crown to Miss Mary McLaughlin, the medal for Good Behavior to Miss Catherine Lynch.

First Class Orthography. — First premium was awarded to Miss Margaret Turney, second to Miss Ann Denley, third to Miss Catherine Lynch; for improvement to Misses Teresa Murray, Agatha Norris, Sarah J. McAuliff, Maria Murdock and Ellen Mahady.

First Class Reading. — The first premiums were awarded to Miss Josephine Young, second to Miss Eliz. LaLumiere, third to Miss Eliz. Murray; for improvement to Misses Catherine Lynch, Teresa Murray, Ellen Mahady, Maria Murdock, Sarah J. McAuliff and Agatha Norris.

First Class Writing. — The first premium was

awarded to Miss Josephine Young, second to Miss Eliz. LaLumiere and third to Miss Eliz. Murray.

First Class Grammar. — First premium was awarded to Miss Josephine Young, second to Miss Elizabeth LaLumiere, third to Miss Catherine Kerdolff; for improvement to Miss Ann Donley.

First Class Geography. — The first premium was awarded to Miss Eliz. LaLumiere, the second to Miss Cath. Kerdolff and the third to Miss Agatha Norris.

First Class Arithmetic. — The first premium was awarded to Miss Cath. Kerdolff, second to Miss Eliz. Murray; for improvement to Misses Agatha Norris and Teresa Murray.

First Class History. — First premium was awarded to Miss Cath. Kerdolff, second to Miss Elizabeth Murray.

Second Class Orthography. — The first premium was awarded to Miss Harriet Green; for improvement to Misses Susan LaLumiere, Ann M. O'Neill and Elizabeth Lynch.

Second Class Reading. — The first premium was awarded to Miss Ann M. O'Neill; for improvement to Misses Harriet Green, Susan LaLumiere, Eliz. Lynch and Margaret O'Mealey.

Third Class Orthography. — For improvement premiums were awarded to Miss Magdalen Haitz, Mary O'Connor, Mary McLaughlin.

The premiums for good behavior were awarded to Misses Mary O'Connor, Mary McLaughlin, Catherine O'Hagan, Catherine Kean, Margaret Ewing, Helena Redden, Magdalen Haitz.

The following sweet lines were composed at St. Peter's Orphan Asylum and delivered by one of the Orphans at the Commencement.

FAREWELL

Long an inmate I've dwelt in this home of delight,
A child of religion contented and blest,
But ah! too rapid was time in its flight,
Too quickly have vanished the scenes I loved best!

Yet, still, beloved home of my childhood, forever,
Thy Mem'ry shall be in this bosom enshrined;
Tho' Fortune may smile, her caresses shall never
Efface the remembrance of thee from my mind.

But alas! should the cloud of adversity lower
And spread o'er my soul and my pathway its gloom,
The days spent in thee shall be then like a flower,
Whose fragrance remains when it ceases to bloom.

Yet, whate'er be my lot, still my heart's dearest feeling
Shall be where I've passed the sweet days that are flown;
When sorrow's sad tear-drop is silently stealing,
I'll think of the joys that my childhood has known.

Yet, why tell of joys that have dream-like departed?
Why speak of those hours which shall no more return?
I'll wipe off the tear which unbidden has started,
And check the full sigh, tho' I cease not to moan.

Farewell, then, my home, and the friends that watched o'er me,
When Childhood demanded their fostering love,
Your lessons shall shine like a beacon before me,
And guide me in peace to my Father above.

And you, beloved patrons, whose bounty has given
A home where the Orphan is dwelling in peace,
May you find an abode 'mid the glory of Heaven
Where angels rejoice and the song shall not cease.[1]

The editors of the *Catholic Telegraph* had at this time resolved to discontinue the publication of the paper on account of a want of adequate financial support; but when the Catholics of Ohio and Kentucky learned of this, they held a mass meeting and appointed a committee to beg for its continuance.[2] The meeting

[1] Archives of Mount St. Joseph, Ohio; *Catholic Telegraph*, Vol. VIII, p. 359.
[2] *Ibid.* pp. 380, 382.

of the people brought about strenuous efforts for the life of the *Telegraph* and also the formation of a Catholic Society called "Roman Catholic Society for the Diffusion of Knowledge." [1]

Dr. Jerome Mudd delivered the Anniversary Oration before the St. Peter's Benevolent Society January 1, 1840. Bishop Purcell lectured weekly on "Rule of Faith and Canon of Scripture." The lectures were attended by Protestants as well as Catholics. There was at this time a yearning, we might say, for the truth, and where could people hope to find it if not in the Catholic Church, the pillar and ground of the Truth?

The Sisters of Cincinnati rejoiced with their Sisters in New Orleans in the success of their Fair held from December 18–21 for the benefit of the Female Orphan Asylum at which the receipts amounted to $14,083.00.[2]

"This item published in the daily papers should awaken a spirit of emulation in those who will listen to the Charity Sermon to be delivered to-morrow morning in the Cathedral by Rev. Joseph O'Mealy. The collection is to be added to the funds of the Mary and Martha Society." — *Catholic Telegraph.*

"In the eloquent discourse of Dr. Jerome Mudd, published two weeks ago in the *Telegraph*, it was stated that a branch of the Society of the Sisters of Charity instituted in France was sent to this country under the auspices of the Most Rev. Dr. Carroll. This is not accurate. The society now doing so much good among us *originated* in the United States." [3] This

[1] Archives of Mount St. Joseph, Ohio.

The duty of this Society was to attend to the publication of the *Catholic Telegraph* and of Catholic works selected by proper authority. Officers: Rev. E. Purcell, Pres., M. P. Cassily, V. Pres., Jas. F. Meline, Cor. Sec., Chas. Conahan, Rec. Sec., C. E. Norse, Treas.; Committee on Publication: Chas. Conahan, Wm. P. Momfort, J. F. Meline, W^{m} O'Hara, J. N. Armstrong.

[2] *Catholic Telegraph*, Vol. IX, pp. 21, 23. [3] *Ibid.*, p. 46.

statement in 1840 shows a jealousy of American Rights.

CHARITY BALL

"'When thou makest a feast, call the poor, maimed, the lame, the blind. And thou shalt be blessed, because they have not wherewith to make the recompense; for recompense shall be made thee at the resurrection of the just.' The spirit, if not the letter, of the merciful precept of the Saviour, has been complied with by our citizens, and the handsome sum of four hundred dollars realized from the 'Feast,' to be distributed among four charitable institutions of the city. The Sisters of Charity in behalf of the Orphans of St. Peter's Asylum gratefully acknowledge the receipt of one hundred dollars, as their allotted part of the proceeds of the Ball, by the hands of John P. Foote, Esq.,[1] Treas. of the Committee."

February 15, 1840, Bishop Purcell's pastoral letter announced that a retreat of the clergy would be held at the Cathedral, Cincinnati, beginning March 6th, for eight (8) full days, under the auspices of the Rev. John McElroy, S.J., Pastor of St. John's Church, Frederick City, Md. In the same letter the Bishop expressed a hope that the time was not far off when *missions* such as were preached to the people of Europe would be preached in this country.[2]

It is very interesting to read the apostolic letter of Pope Gregory XVI on slavery.[3] Even then he was termed by the press the right kind of *Abolitionist*.[4]

[1] Author of *Schools of Ohio*.

[2] *Catholic Telegraph*, Vol. IX, p. 54.

[3] Apostolical letters of the Pope, published in the most solemn form, *ad futuram rei memoriam*, and prohibiting the slave trade, were placarded on all the walls of Rome. These letters, dated December 3d, and signed by Cardinal Lambruschini, severely forbid the Catholic laity or clergy to teach publicly or privately that this traffic is lawful. — *Catholic Telegraph*, Vol. IX, p. 53.

[4] *Ibid.*, p. 86.

On Sunday, March 15th, the retreat of the clergy closed. All the priests who had made the exercises, assisted in surplice and stole at the Pontifical Mass celebrated by Bishop Purcell, and all except those who had offered the Holy Sacrifice during the morning, received Holy Communion at his hands. They were, with the seminarists, thirty-eight in number. The Very Rev. John McElroy, S.J., preached on the nature and origin of a Retreat. Some gifted soul, possibly Father Edw. Purcell, poured forth in verse his thought and feelings on so impressive an occasion.

"What heart was touched not when we saw
Within the altar's solemn shade
The Priests of God's Most Holy Law
In Faith's unsullied robes arrayed!
They came o'er many a weary mile,
In Virtue's sacred gifts to share,
And Heaven did not refuse to smile
On hearts so fondly joined in prayer.

The Nazarenes — the chosen few,
Whose ministry doth pierce the sky,
Whose hands dispense the mystic dew,
The Living Manna from on High!
How beautifully calm they stood,
The pillars of the sacred place,
Whose lips imbued with sacred blood,
Draw down from Christ His holy Grace.

Faith's chosen band together met
From France and Alpine Hills afar,
From Erin in the Ocean set —
The Cross, their holy guiding star!

The branches of that mystic vine
Whose buds and leaves forever bloom,
Whose fruits gush forth on every shrine,
Whose joys can dissipate our gloom.

Go forth, ye Priests, the tidings spread,
Whilst yet your lips with fervor burn,
Your words inflamed a light will shed
And men from earth and vice will turn.
Go forth! The Lamb will be your guide,
And Angel hosts your steps attend;
Your joy is by the mourner's side,
Your home — where virtue wants a friend.

Rejoice, Queen City of the West,
Ye hills and ancient woods be glad,
Behold our God the lands has blessed
And hearts that drooped no more are sad,
The heavens have bowed and he who flies
In glory on the Seraph's wings,
Has heard on earth His children's sighs
And peace and hope and mercy brings." [1]

The week following the clergy's Retreat, was given to Spiritual Exercises for the laity who, impelled by the example of their zealous pastors, bent all their energies to acquire the spirit of the preacher, Father McElroy, the first Jesuit to visit Cincinnati. At the conclusion of the Retreat on Sunday, the learned Jesuit preached an eloquent sermon and then informed the audience that as the funds of the Orphan Asylum were almost exhausted he would take up a collection for that institution. Five hundred dollars were given on that occasion.[2]

[1] *Catholic Telegraph*, Vol. IX, p. 91.
[2] *Ibid.*, p. 102; Archives of Mount St. Joseph, Ohio. Community Records.

The Roman Catholic Total Abstinence Association of Cincinnati was organized, March 29, 1840. The Very Reverend E. T. Collins was made President; Rev. Joseph O'Mealy, Vice-President; Chas. Conahan, Secretary. Young Cincinnati was full of energy in those days. Here we find the St. Peter's Benevolent Society, the Cincinnati Catholic Society for the Diffusion of Religious Knowledge, and now the Total Abstinence.[1]

On May 3d, the children of the First Communion Class, fifty in number, received our Lord for the first time at the seven o'clock Mass. Bishop Rosati of St. Louis officiated. Several converts received for the first time the Bread of Life.[2]

During the week the city and institutions were honored by visits from the Bishops of New Orleans, Vincennes, and Bardstown with Bishop Janson of Nancy, France. The prelates were on their way to attend the Provincial Council of Baltimore.[3] On May 6th, Rev. Demetrius A. Gallitzin died at his residence near Loretto, Pa. He was son of Prince Gallitzin, Minister Plenipotentiary of Russia to the court of Holland. He was born at The Hague, December 22, 1770. At the age of twenty-two he came to America to prepare himself by travelling for the high station in life he was expected to occupy, but he soon chose a different career and, embracing the Catholic Faith, entered the Seminary of St. Mary, Baltimore, on the Feast of St. Joseph in the year 1795. He lived among the poor whom he supported as well as instructed. For forty-one years he labored in the mountainous districts of Pennsylvania and had the pleasure of

[1] *Catholic Telegraph*, Vol. IX, p. 127.
[2] *Ibid.*, p. 150. [3] *Ibid.*, p. 150.

seeing the wilderness blossom for Christ.[1] A beautiful Church is erected to his memory at Loretto, Pa., by Mr. Charles M. Schwab and near by are his tomb and monument, both offerings of Mr. and Mrs. Schwab.[2]

On Sunday, May 17th, the Fourth Provincial Council of the Catholic Church in the United States was opened in Baltimore. It was the year of jubilee, being the fiftieth from the consecration, August 15, 1790, of Right Reverend John Carroll, first Bishop of Baltimore and of the whole United States. The number of the Bishops, thirteen in all, calling to mind our Lord and the twelve apostles, was the largest ever convened in the New World. Bishop Forbin Janson of Nancy and Tours and Primate of Lorraine, France, attended the Council at the invitation of the Archbishop and the eleven suffragans. The eleven decrees of the Council were forwarded to the Holy See and received the Pope's confirmation, November 22d.[3] Bishop Purcell called at Emmitsburg before returning from the Council. He, as well as other prelates, besought the superiors to GIVE more and more Sisters, but it seems to have been from the very beginning, even as it is now, though our numbers increase almost miraculously, the demands are far in excess of them. All this may be in the order of God's Providence, for when St. Joseph's had no Sisters to give in answer to Bishop Purcell's urgent appeal, he applied to the Sacred Heart Convent in Paris and Mother Barat promised to send him a colony of Nuns. As early as 1834, just after Bishop Purcell was settled in Cincinnati, he had asked the Sisters at Emmitsburg to open a

[1] *Catholic Telegraph*, Vol. IX, p. 167.
[2] Archives of Mount St. Joseph, Ohio.
[3] *Catholic Telegraph*, Vol. IX, p. 174.

ST. VINCENT SANITARIUM, SANTA FÉ, NEW MEXICO

FIRST MOUNT ST. VINCENT, MT. HARRISON, CINCINNATI

boarding-school on the Lytle Farm, but Father Hickey wrote that the demands for Free Schools were too numerous and that the Council had closed one Academy in Washington to get Sisters for a needy parish. The *Catholic Telegraph* voiced the Archbishop's language in an editorial: "Three young ladies home from Loretto and Nazareth with prizes! When shall we have our own Boarding School?" Father Hickey, the Superior at Emmitsburg, again wrote the Bishop of their inability to supply the demands and said:

"Had we the Sisters we could monopolize half of the high and low schools in the United States. We have passed a *constitutional* regulation from which we cannot depart: that no novice can quit the Mother House for the mission before fifteen months' stay in the novitiate at home: — and in three years from this time, the novitiate to be made in this House will be two years and three months. The establishments, which in the meantime may want Sisters, will suffer. I trust you may have success in your second choice." [1]

But the Bishop's hope of the Sacred Heart Nuns was doomed to disappointment, as the following extracts will show:

Msgr. Hercules Brassac wrote him from Marvajols, Oct. 30, 1839:

"I suppose the Superior General of the Sacred Heart has already announced to you the new plan adopted in the grand council of the Society held in Rome for its better Government and which prevents for a while the departure of the colony of those ladies intended for Cincinnati. Mr. Jeanjean had been asked to delay his sailing until the 10th inst. in order to take charge of them and afterwards counter orders were sent to him. The Society has been divided into eight prov-

[1] Archives of Mount St. Joseph, Ohio. Father Hickey's Letter.

inces of which the United States forms one; in consequence instead of a lady visitor they will have to send a provincial. I am aware of the disappointment this measure will cause to you. Such procrastination cannot be but prejudicial to the plans you had formed. 'Man proposes, God disposes.' I always regret you did not determine to take with you some of the Sisters of Notre Dame at Namur. They seemed so ready and I do not know whether their simplicity would not particularly fit them for your Western people."

On Feb. 22, 1840, he wrote from Paris: "I called immediately after my arrival here on the Ladies of the Sacred Heart but found the Superior General absent (she is in Rome). M^de^ M. Bouchaud, Superior of the Novitiate, told me that she knew for certain that M^de^ Barat was in the intention of sending out the projected colony but she knew nothing about the epoch fixed for their departure. She has written to M^de^ Barat on the subject and is to let me know her answer as soon as she receives it. I wrote myself to the Mother General and pressed her as much as I could to hasten the departure of her daughters and concluded by stating that, however painful the sacrifice would be to you, your wants were of so pressing a nature that if the embarcation of the intended colony was to be subject to greater delays, you had charged me to procure ladies from another order. As soon as she will have made her intentions known to me on this interesting subject, I will act accordingly either in forwarding the shipping of the Ladies of the Sacred Heart, or in going myself to Namur to make arrangements with the dames françaises, provided they can incur themselves the expenses of their forthcoming establishment and they have obtained their approbation by the Holy See. Meanwhile I will write to the Superior to know of their intentions and dispositions in case you should want them; taking care not to commit yourself or me by any positive and immediate proposition."

On March 10th he wrote again from Paris: "I had the honor to address you a pretty long letter about three weeks ago informing you of the conversation I had had with the Ladies of Rue Monsieur in regard to the establishment so long since contemplated by them in Cincinnati. Things have turned out just as I had expected; they cannot come for two years. Herein you will find the letter I have just received from Madame de Bouchaud containing the answer of the general Mother Barat. I answered it expressing how bitter your disappointment would be in learning such a result of the solemn promise made to you, but saying nothing which might prevent you from obtaining them two years hence if you thought it proper. Meanwhile I have written to the Superior of the Dames Françaises of Namur to ask her whether she could send you a colony of her Daughters and pressing her to do it. I did not say a word about the refusal of the Ladies of the Sacred Heart but stated that the present circumstances being such as to enable you to receive them you had desired me and even requested me to offer them to found an establishment of their order in your diocese. I begged them to answer the following queries: 1. How many Sisters could she send? 2. When would they be able to embark? 3. Could they go to the expense of voyage by land and sea and of first settlement, etc.? 4. Was their institution approved by the Holy See? I told her moreover that if she had a chaplain of her own choice willing to accompany her missionaries you would approve of it, but that at all events I would procure a priest to cross the Atlantic with them. I also promised her, in case she determines to send out that colony, that I would go myself to Namur and attend to all the troubles and preparations necessary and be their escort from thence to Havre and on board ship. As soon as I have her answer I shall send it to you and if it be favorable you may be sure I will spare no pains to forward its object as quickly as possible, knowing as I do the anxiety you feel to see an establishment of that

kind permanently made in your fair city. I received at this moment the answer of Madame Barat to my letter and I send it to you in preference to that of Madame de Bouchaud. I have begun my Stations of Lent at St. Elizabeth's. I preach five sermons a week, you see that I have my hands pretty full. Our good friend Borderiez is very ill with an inflammatory fever. He received the last Sacraments two days ago. We fear much that he will die, being of so delicate a health habitually. All our other friends, especially Eglí desire their respects and love to you; but none more sincerely than your all devoted

Servant and friend

H. BRASSAC,
V.G.

I have no news from M. de Coppens, nor from Munich or Vienna." [1]

Bishop Purcell wrote to the Bishop of Namur and again to Msgr. Brassac, who replied as follows:

"PARIS, July 7, 1840.

RIGHT REV. AND VERY DEAR FRIEND:

This will be a very short letter but still I wish to write a very few words by to-morrow's packet to confirm my letter of the 26th elapsed. In answer to your favor of the 30th of May brought me by Bishop Rosati, and which I sent per steamship from London. I have had a few days of very severe illness, a most violent fever and my head, as it were on the racks. I left my bed a few moments yesterday and this morning I feel better but still very weak, and I do not think, however, I will die with this. I have received since my last to you, a very amiable letter from the Superior General of the Sisters of Namur, Sister Ignace, sending me the copy of your really *first-rate* communication to the Bishop of Namur. The good prelate, a matter-of-fact man like a Belgian, gave permission to prepare

[1] Archives of Mount St. Joseph, Ohio. Letters of Msgr. Hercules Brassac.

the departure observing to the good Sister that though there were not in that letter all the guarantees desirable, they might go. Herself on the contrary found too many of them and expressed a sorrow that so much human prudence has been expressed and used on their side for this engagement. I think they will be of immense service to you as soon as they arrive, because they seem to consider the choice made of them as one of the greatest blessings of Providence. They will be eight and will leave Europe at the latest on the 16th of September next. Abbe Rappe will accompany them. He is here in good spirits and pretty good health. What will occupy me now will be to see whether it will be cheaper to send them by Havre or by England, without passing through France but going outways. I understand the sail packets of England have lowered their prices in consequence of the steamers and this may rule me. On the other side if I can obtain from the steam company through their agent here anything like accommodating terms, I will send you the whole company per steam, in order that they may arrive in Cincinnati before the cold weather, and be able to go to work immediately. I shall send you the amount for all. These Nuns are very desirous to settle in Cincinnati in order to remain under your own eye, they say. Madame Gallitzin is arrived from Rome, ready to sail with other Sisters of the Order for the United States. From what I hear, these ladies regret very much to have refused holding their promise to you. They thought you would not succeed anywhere else. Madame Gallitzin has expressed intentions of seeing me before she leaves Paris. I answer that I would wait on her as soon as I would be able to walk out. She starts by the *Iowa* on the 16th inst. under the patronage of our friend Reynolds, who takes charge also of young De Goesbriand. He is deacon only. His spiritual Director has advised him to go as soon as possible. He is himself anxious of it and as soon as the New Bishop of Quimper has received his Bulls I will get his *exeat* and send it to

you. He has promised it most solemnly. He is fully provided with vestments, books, chalice and would have bought more things if I had not stopped him. I will pay his passage. I am going to write to Abbé Louis of Rheims for your Seminary. I do not anticipate much result. Bishop Miles left Paris last week for Belgium, he pressed me very much to accompany him on his voyage thro' Europe but, tho' very desirous to oblige him, I could not do that. Bishop Rosati is still here and will remain for some time at the Lazarists. The association wants him to do for the Dioceses of the resort of the central Council of Paris what Bishop Flaget did for that of Lyons. It is too much his own interest to accept it that he will not refuse it. Bishop Portier is gone direct thro' Lyons and Marseilles to Rome. He expects to sail from England for America the 1st of October. It seems that the establishment of the Sacred Heart in New York will not take place until next spring. Have you bought Beecher's church? . . . farewell, pray for me and believe me always

Your friend and devoted servant
H. BRASSAC. V.G."[1]

The Sisters of Notre Dame reached Cincinnati in November, 1840, and were at once welcomed by the Sisters of Charity.[2] Bishop Purcell had intended them to open an Academy in Brown County, where General William Lytle had conveyed to Bishop Fenwick 200 acres of ground for educational purposes.[3] The Theological Seminary of St. Francis Xavier was located here from 1839 to 1845 when it passed into the hands of the Ursulines who still conduct the St. Martin's Academy there. When the Sisters of Notre Dame heard that they would be about forty miles from the

[1] Archives of Mount St. Joseph, Ohio. Letters of H. Brassac, V. G.

[2] *Ibid.*; American Historical Society, *Record*, Vol. XI, p. 325 *et seq.*

[3] Kelley — Kirwin, *History of Mount Saint Mary's of the West*, Cincinnati, 1894, p. 18.

city and that there would be but a small free school in connection with their Academy, they told his Lordship that they must abandon the undertaking rather than violate their rule. The Bishop spoke of an opening in Chillicothe and suggested that the growing cities might need other schools very shortly. He conducted the Sisters to the house of the Sisters of Charity where they were received with affection and where they remained for about six weeks. During these weeks the Sisters studied English with great assiduity, only one of the number knowing this language.[1] A very deep and lasting friendship between these first Sisters of Notre Dame and Mother Seton's Daughters was the result of the little delay and God repaid the missionaries for their first disappointment by giving them a very beautiful home where they opened school, January 18, 1841.[2]

The Bishop and the clergy at the Cathedral were so busy with parochial and missionary works that it was decided to transfer the Athenaeum to the Jesuit Fathers of the Missouri Province. The College was opened in 1841 and was chartered in 1842.[3]

What a constant joy it must have been to our early Sisters to witness the spreading of religion, the increase of dioceses, the introduction of the different religious into the various districts of the country and to feel that they were allowed all over the country to extend Sisterly hospitality to the newcomers.

July 25th, Mother Rose White died at St. John's Orphan Asylum in Frederick, Md. She had succeeded

[1] *American Catholic Historical Society's Records*, Vol. IX, p. 325; Archives of Mount St. Joseph, Ohio. Community Records.

[2] Archives of Mount St. Joseph, Ohio; *Catholic Telegraph*, Vol. X, p. 21.

[3] *Catholic Telegraph*, Vol. IX, p. 294; Archives of Mount St. Joseph, Ohio. Letters.

Mother Seton in 1821 and held the office of Mother for six years until 1827. In 1833 she was again called to this office until 1839. The news of her departure from this world was a very sad message to the Sisters in so many different States. In their sorrow came the remembrance of God's great Providence and His inscrutable designs, and they thought with awe and gratitude of the wonderful increase of their community and the great works assigned to the Sisters. They were literally helping to form the various dioceses of the country and working side by side with each holy missionary bishop.[1]

In Cincinnati they had seen the beginning of religion, watched with interest the history of each new church, and prepared the altars for the Sacrifice of Immolation. Even in the Councils they took an earnest part, praying and getting their young charges to beg blessings and using spare moments copying manuscripts or translating books of devotion, and in mending or making linens for the Lord's Anointed. The institutions under their care were increasing in number and growing in importance as the following will show.

"REPORT

Of the Superintending Committee of St. Peter's Benevolent Society: read at the Seventh Anniversary Meeting on the 3d of January, 1841, and ordered to be printed in the *Telegraph*, by an unanimous resolution of the Society.

The Superintending Committee in the discharge of the duty assigned them by the Constitution of the St. Peter's Benevolent Society, respectfully submit the following report. Our Father 'who is in Heaven,'

[1] Archives of Mount St. Joseph, Ohio. Mother Margaret's Journal; Journal of Miss M. Reilly.

but who filleth the earth also with his bounty was not invoked in vain for their daily bread by the once destitute female orphans who have enjoyed the advantage of a happy and comfortable home, under the devoted care of the Sisters of Charity, in the St. Peter's Asylum during the past year. At every visit which we paid the institution in the fulfillment of our trust, we found those little beneficiaries of the charity of which God has honored this society by making it a faithful steward in their regard, blest with every good and perfect gift which the care of their health, the formation of their tender minds, their instruction in religious knowledge, the cultivation of cheerful dispositions, and pure morals, in a word, either their spiritual or their temporal wants required. These children are all contented and happy. They love one another; they learn, before it is too late, to curb their tempers, to yield to the will of their companions on every proper occasion, to obey the sisters from affection and respect, without any mixture of servile fear, at the raising of a finger! What is elsewhere seen only in beautiful theories, is here, with wonderful simplicity, reduced to practice. To the sceptical, if any there could be in our community, we would only say 'Come with us and see.' Shall we pay the first visit to the refectory? What you now behold so white, so pure, so well lighted, well ventilated, and commodious, was, when the orphans were first placed here, a dark, unwholesome wood-room and cellar. See how the busy little feet of so many artless, healthy children, with their neat white aprons and well washed hands and faces, hasten, each one to her appointed place, at the ringing of the bell! They reach not a hand, they touch not a particle of food until grace has been said and the signal given. Mark the keen, fresh appetites with which they dispose of their bread and milk — of which no stinted measure for the young lambs — without the least sign of greediness. They are now in recreation. Have you ever seen such laughter-loving, merry-making little groups? Now there is a gleam of warm sunshine and

they are ranged along the Terrace of their delightful playground, singing 'Hail, Columbia,' as a greeting to the passers-by; or the beautiful hymn 'Hail to the Mistress of the Skies' for they are guileless in the twin love of their native land and Heaven! The clock has struck and now to the school-room. Have you elsewhere observed better order, or more edifying regularity? Every bonnet, slate, pencil, book and copy-book, and map in its proper place. In spelling, reading, writing, arithmetic, geography, catechism, give they not proof of as much progress as could be expected at their years, of as tender solicitude and enlightened care, as the most affectionate mother could lavish on her offspring, or the most faithful preceptress devote to her pupils? The ferule, or the harsh word, is not the secret of the good discipline that gives you pleasure. It is only to be found in the celestial influences by which every thought is hallowed, every feeling chastened! Will you now take a range through the Asylum? Have you ever witnessed better house-keeping? From the kitchen, where everything is as bright as a looking-glass to the garret, where the plain and appropriate wardrobe of the orphans, each in its own labelled number on the shelf, is stowed away so carefully, everything is a lesson for the thrifty house-wife. 'This,' you will say, 'is a part of female education which is admirably well attended to; I wish certain wives and daughters of my acquaintance could see it.' You are not the only one who has made the observation; but you have not yet been in the matchless Dormitory. Look at that! one for each, the counterpanes glossy, the blankets warm as wool, the sheets as white as snow. Did you ever? Do not kind angels watch over the slumberers? Not an insect to disturb their rest, not a word to terrify them through the gloomy night; their smiles of peaceful dreaming are nothing else but the whisperings of the celestial spirits!

Let us now descend and kneel together in the inimitable chapel, and bless the God to Whom alone the

glory of this creation of His own Divine Religion is due. How, like the Holy Innocents, do those privileged little ones surround the footstool of their Heavenly Father's Throne! How do the words of more than human Wisdom fall upon their sinless hearts, like good seed upon a fruitful soil. How do they learn, like Jesus when He was young like them, to grow in grace, as they increase in age, before both God and man. How do they remember their Creator in the days of their youth, trained up by His ministers in the way they should go, that when they are old they may not depart therefrom. How do their voices and their young affections sweetly blend to sing the praises of the Almighty! Can earth enjoy a foretaste, a glimpse of Heaven, if neither is afforded here? Did Clovis contemplate a more beauteous spectacle, when he assisted for the first time, at the splendid and spirit-stirring worship of the Catholic Church, and asked Remigius 'Is this Heaven?' Or could the wisdom of the ancient pontiff give a more exalted idea of its bliss and purity than by answering 'No, it is only the path that leads to Heaven.'

Some one will ask, who forgets his own faults and that these children after all, are but flesh and blood, what may be the practical effects of this system of instruction, if it leave no room for defects in riper years and actually not to disqualify for the part all must take in the turmoil of life? We cannot answer the unkind enquirer better than by asking him a question in our turn. Is anything but God infinitely perfect? Have you ever seen a field of good grain without weeds? A green wood without a single dead tree, or at least some withered branches? And if this be the lot of all that is created, would we wonder if the Orphan Asylum have not, in every case, eradicated all the bad qualities which vicious parents might have bequeathed to their unhappy children? Is it not enough to inspire gratitude to God and confidence in this all but wonder-working institution, that it cures all natural or acquired defects that admit of a remedy and mitigates those

that still remain, and prepares the heart for reformation and repentance at a later day, after the spirit's bloom has been perhaps blasted by some sad tribute to one or other of earth's frailties? These children are not yet angels. This world is all a scene of imperfection and where defects abound no one is supposed to be exempt, but 'he is best who has least.' Apply this rule to the inmates of the Asylum, make some allowance for the injudicious or careless hands to which their destinies, notwithstanding every precaution on our part, may sometimes chance to be confided, and then you will judge them with better knowledge and more charity.

The number of Orphans, in the Asylum, during the past year, was generally rather over than under fifty. The number at present is fifty-one. Of these there are four children whose dying mothers requested that they may be taken care of by the 'Sisters,' the surviving parent paying their board and providing them with clothing. The expenses of the Asylum during the last year were as follows:

Washing	$40.00
Marketing	230.00
Flour	102.00
Groceries	215.00
Milk	94.32
Water-Bill	12.00
Dry-Goods	239.63
Shoes	121.37½
Stationery	33.62
Delf and Tin Ware	20.62½
Wood and Coal	100.00
St. Joseph's	315.00
	$1529.57

(For this year and balance of the preceding)

Of this sum $742.22 was supplied by the monthly collections of the St. Peter's Benevolent Society, $391.00 by tuition fees in pay school, 100 by Charity

Ball, 129.50 by Board; by Charity sermon, sale of fancy articles and contributions of charitable friends, the balance. Leaving out of the account the interest of the money paid by the Bishop, for the property, improvements, insurance, etc. it will be seen that the average expense of each orphan for the last twelve months has not exceeded thirty-five dollars. No higher praise than this brief statement contains could be rendered to the good management and economy which preside over the administration of the Asylum.

We must here take occasion, we hope without offense to that Evangelical spirit which, in point of charity, wishes not the left hand to know what the right hand has done, to state that the orphans are under special obligations to the firm of Messrs. C. & J. Bates, for medicines, always given the moment called for, without charge; to Mr. Reuben Springer for one bbl. sugar, one do. molasses, one keg rice, one bag coffee; to Mr. Rice, merchant, Pearl St. for many considerable presents in groceries, and to Mr. Creagh of Main St. for his liberal provision of nuts and other nice 'fixins' sent to the Orphans during the Holidays. There are other benefactors whose names it would be tedious to mention.

There were received into the Asylum thirty-three children, within the past year; and thirty sent out to suitable places. During a season of more than ordinary mortality among children, generally, only one of the orphans died. Its mother, and this is an instance of the gratitude and correct feeling to be found in an humble station, enhancing the merit of a charity which is thus exercised in behalf of many a virtuous sufferer, whom misfortune alone had reduced to want — its mother insisted on paying, out of her own scanty wages, the expenses of the funeral.

It may not be uninteresting here to advert to the steady increase in the resources of the St. Peter's Benevolent Society, during the last four years, by which the well founded hope is inspired that by noble persevering in the God-like work of Charity, it will be

enabled to extend its sphere of usefulness in proportion to the constantly increasing demands on its charity. In the year 1837, the amount collected was $535.15; 1838, $683.43; 1839, $717.09; 1840, $742.22.

We have already trespassed much longer than we intended on the time of the meeting. But we cannot conclude without encouraging all to continue, with unabated ardor, to sustain this most beneficial Association, by all the means in their power. The fact cannot be disguised that in a community so numerous as ours, and so constantly increasing, a large number of destitute orphans must be turned from the door of the Asylum, where there is neither sufficient room to receive them, nor means for their support, unconscious, where in a dreary and cold world to seek for shelter, or protection. The present Asylum should be much enlarged, to admit all the destitute female orphans alone, who would apply for admission — and there is no institution for the male orphans in the congregation! Let us Brethren band together and, animated by that faith which is able to remove mountains, determine that these monuments of our love for God and our fellow creatures shall exist, and their speedy erection and endowment will be a new memorial of the invariable energies of our Holy Religion in surmounting all the obstacles to the happiness of the human race, and plead for us that the Father of the fatherless may receive us when we shall fall into everlasting habitations prepared for the merciful in Heaven."

The opening of the school by the Sisters of Notre Dame drew from Rev. Edward Purcell a striking editorial wherein he gave an account of the Society formed by Julia Billiart and her five companions in the midst of the French Revolution to offset the "desolating doctrines" then in force.

He says, "Like many of the religious communities of ancient and modern times, this benevolent Sister-

hood, in the commencement, was bound together by no particular Rule; but in the course of a few years, it was found necessary to establish it on a more solid basis, and, accordingly, a new organization having taken place, at Amiens, in France, the first vows of fidelity to their 'labor of love' were plighted, in that city, under the protection of the Sacred Hearts of Jesus and Mary, on the second of February, 1804. These vows were taken only for one year, and are then, if the disposition for a religious life continue, freely renewed for the same length of time. Nor are the 'Soeurs Notre Dame' a cloistered community, unless we adopt the admirable words of St. Vincent of Paul, in his instructions to the 'Sisters of Charity,' and say, that, 'at home or in the streets, modesty is their religious Veil, the fear of God their iron grate, His Holy love their best enclosure.' It is quite needless for us to remark on the more, or less, of congeniality, which these wise regulations may chance to have, with the spirit of the present times, or the nature of our free institutions; for we hold the 'pursuit of happiness' to be one of those inalienable rights of nature guaranteed to us all by our matchless Constitution, and whenever this can be attained without unwarrantable interference with the happiness of others, or unjust violation of their rights, we consider every individual accountable to God alone for his sentiments and conduct. We confess, however, that we are mightily pleased with the system as it now obtains in the two religious communities which grace our Queenly city; for we do like that our esteemed fellow citizens of every religious denomination should clearly understand that there is no restraint allowed in any of the orders instituted, or sanctioned by the Catholic Church, but the restraint of conscience, the voluntary obligations of a will firmly bent, like Jesus', on 'doing good.' This we are happy that the pious and devoted Sisters should likewise understand, and to them it must be peculiarly gratifying that whenever they appear abroad it is only to reassure the world that

they are content with God — that one day in His courts is better than a thousand years in the Tabernacles of sinners; that to serve Him, as they try to do, is to reign; and that their chiefest joy on earth is to draw near to Him with confidence, and pray to Him with fervor for those whose vocation is to the strife and turmoil of secular life, rather than the peaceful seclusions of religion, until we all shall meet, in bliss and glory ineffable, round the eternal throne." [1]

While the necessity of active orders was understood by those bearing the chief burdens at that time in our country, it would seem there were a few persons then, as there are some now, who estimate lightly the vocation to a life not cloistered. Father John F. Hickey, Superior at Emmitsburg, writing to Bishop Purcell in those early days says,

"Let the dear —— go to the wished-for home. We (the Council) have nothing to say or do in it. It is not this place or that, this society or that, but the Holy Will that is all. As for penance, it is certain that she is leaving a very laborious, painful, penitential, humiliating, charitable way of living for the calm and secrets and delights of a monastery. If the will of God and not self-love, self-will, and a flying from trouble is in the proceedings, we are rejoiced. You know that when one takes or receives such notions (Nun) we can do nothing but let her go in peace, not willing to have such a one continue with us even should she change her mind. Nobody knows but those who have experienced it, the humiliations, hardships, dangers, privations, &c, &c, of a Sister of Charity, and this is what makes us fear the illusions of self-love. Our Lord, you know, prayed for His disciples, not to be taken out of the world but to be preserved in the world. I think that the *ordinary* Confessor ought to pray and examine well into the real motives and reasons

[1] *Catholic Telegraph*, Vol. X, p. 21.

before he could determine a *second* vocation — and for any person or Priest else to undertake such an office as that of director of a vocation, I cannot see thro', according to the common mode of vocations or changes therein."

Father Hickey's ideas about the sacredness of vocation must have been impressed very deeply on the early Community and handed down to posterity, for there exists among the Sisters in general an almost superstitious fear of influencing the young in the choice of a religious home.

On April 3, General Harrison died at Washington and Bishop Purcell issued the following pastoral showing his appreciation of the great man.

"TO THE CLERGY AND LAITY OF THE ROMAN CATHOLIC CHURCH IN THE DIOCESE OF CINCINNATI

VENERABLE AND BELOVED BRETHREN:

Saint Paul in his inspired instructions to the Bishop of Ephesus, I Tim. ii: 1, 'desires in the first place that supplications, prayers, intercessions, and thanksgiving be made for all men, for kings and all that are in high stations, that we may lead quiet and peaceable lives in all piety and chastity, for this is good and acceptable in the sight of God our Saviour.' Such has been the practice of the Catholic Church in every age, in all nations and under every variety of civil government.

Jesus Christ has promised that where two, or three, were assembled in his name, he should be there in the midst of them; but the sacred books and the annals of our Church conspire to teach us the peculiar efficacy of public worship — that God cannot resist the holy violence offered to him by a whole people 'of one mind' in prayer; and that 'to sanctify a fast, to call a solemn Assembly, to gather together the people' is the most effectual mode to avert his anger, conciliate his favor, acknowledge his supreme dominion and render due

homage to that tender and fatherly providence from which alone every good and perfect gift descendeth.

We deem it, Beloved Brethren, an occasion of devout congratulation with you and most auspicious for the continual prosperity of our beloved country, that the chief magistrate of this mighty nation unites with the Prophet of the Old and the Pontiff of the New Law — with him who comforted a penitent people with promises of future blessings in Christ — and him who *on this day* ordained the Litany and Procession as a refuge against the pestilence, to record his testimony to the necessity and efficacy of kneeling, one and all, with humble and contrite hearts, in prayer, and penitence, and sorrow for the national bereavement, but yet with christian resignation, before the throne of grace.

Among the train of mourners for the death of the 'Father of his Country,' the Catholics of the West, but especially of Cincinnati, may justly claim a foremost place, for WILLIAM HENRY HARRISON was far from being an enemy to themselves or to their creed. He was too just, too magnanimous, and, to use his own words, too little of a knave, or a fool, or a bigot, to entertain, much less give utterance, to one unfriendly sentiment against so numerous and respectable a denomination of his fellow citizens as the adherents of the Catholic Faith. When Governor of the Northwestern Territory, the French Catholic settlers received the most substantial marks of his kindness and protection; their missionaries he paid and trusted and kept constantly near his person, as his interpreters with the Indians and the loyal and uncompromising assertors of the glorious cause of liberty and independence against British tyranny; and when, a few years ago, the venerable Bishop of Vincennes transcribed for our edification some of the most interesting records of the old parochial Register of the 'Post,' he pointed out as a most proper subject of most sincere gratitude to our late lamented President, the advice which had been written therein by a dying

Pastor, to his flock, 'if they needed any favor from the Government, after his death, to apply for it through General Harrison — a man who was incapable of deceiving them.' Nor can we soon forget the open-hearted hospitality and the cordial welcome with which our clergy were entertained at his mansion, whenever duty summoned them to attend the laborers on the public works in the vicinity of North Bend.

Having, therefore, Venerable and Beloved Brethren, ample reason to participate in the National Mourning, let us unite with our fellow citizens, on Friday, the 14th of May, in comemmorating the virtues and distinguished services of the deceased President, imploring the Divine blessing on his successor and fervently praying that his enlarged and liberal views, his patriotic projects, fond anticipations and last dying wishes for the faithful administration of the Government and the independence and integrity, the prosperity and honour of our beloved country may be fully realized!

For this purpose we invite the Clergy of the diocese to offer the Votive Sacrifice of the Mass (*Pro quacunque necessitate*) commencing with the words *Salus Populi Ego Sum*, to read the Admirable letter for the authorities, Spiritual and Temporal, composed by Archbishop Carroll, and to address such wholesome admonitions to their respective congregations as this awful lesson of the instability of earthly happiness and power and the necessity of a firm trust in the Divine Providence in every calamity, public or private, may seem to them to require.

Given under our hand at Cincinnati, this 25th day of April, Festival of St. Mark, 1841.

J. B. Purcell,
Bishop of Cincinnati." [1]

The Most Reverend Hyacinthe de Quelen, Archbishop of Paris, from whom Bishop Purcell had received ordination in 1826, died early in March. His

[1] *Catholic Telegraph*, Vol. X, p. 142.

funeral discourse was pronounced by Reverend Father Ravignon, S.J.

On May 20, 1841, Ascension Thursday, the corner-stone of the new Cathedral, Eighth and Plum streets, was laid. Bishop Purcell wrote his flock as follows:

"TO THE CLERGY AND LAITY OF THE DIOCESE OF CINCINNATI:

Grace be to you, Beloved Brethren, and Peace from God our Father, and from the Lord Jesus Christ.

The Gospel informs us that our Divine Redeemer, in order to inculcate the necessity of renouncing all things if we would become his disciples, addressed this question to the multitudes who had thronged around his sacred person, to hear his heavenly instructions: 'Which of you having a mind to build a tower doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it; lest after he hath laid the foundation and is not able to finish it, all that see it begin to mock him, saying: this man began to build and was not able to finish.'

It was in accordance with the Wisdom which spoke in the parable that David prepared Gold and Silver, and Brass and Iron and Cedar Trees without number and all the charges necessary for the construction of the temple, which his son, Solomon, was to build unto the Lord; and that the heads of families and the princes of the tribes of Israel, and the people and all who had materials of different kinds required for the house of the Lord, emulating the example of the man 'according to God's own heart' offered their gifts willingly to the Lord, so that humble and great rejoiced with great joy and blessed the Lord before all the multitude 'Behold I, in my poverty, have prepared the charges of the house of the Lord, who am I and what is my people, that we should be able to offer thee all these things! all things are thine and we have given thee what we have received of thy hand. For we are sojourners

before thee and strangers as were all our fathers. Our days upon earth are as shadow and there is no stay. O Lord, our God, all this store that we have prepared to build thee a house for thy holy name, is from thy hand. And all things are thine. I know, my God, that thou provest hearts and lovest simplicity; wherefore I, also, in the simplicity of my heart, have joyfully offered all these things, and I have seen with great joy all thy people which are here present, offer thee their offerings. O Lord, God of our Fathers, keep forever this will of their heart, and let this mind remain always for the worship of thee.' 1st Paralip., xxii and xxix.

Have we, Beloved Brethren, in proceeding as we have recently done, to bless the Corner-Stone and dig the deep and broad foundations of a Temple and a Tower to the Lord, without any, or but little indeed, of this store of gold and silver and other useful metals, been guilty of an unpardonable indiscretion? Have we evinced a culpable disregard for the suggestions of prudence, the examples of the prophets and the counsels of the Saviour? Our anxious, trembling heart would fain answer, We have not. For when the Saviour came to build a Temple wide as the world, knew he where to lay his head? When he sent his apostles without scrip or staff, or money in their purses, did they want for anything? Because Peter said at the beautiful gate of the Temple 'Silver and gold have I none' did he, therefore, hesitate to advance toward the imperial City of Rome and found there the Capitol of a vast Spiritual Kingdom, compared with whose extent and duration, the empire of Caesars, is but as time compared with eternity, or the works of man with the wonders of omnipotence? Did St. Paul, because his bodily presence was weak and his speech contemptible, and his resources none of those upon which men ordinarily rely for success, despair of the Gospel of Christ, view the superstitions of paganism, with an unexcited Spirit, from the hill of Mars, or fail to employ those weapons which were not carnal,

but nevertheless powerful through God to the destruction of the strongholds of error, the subverting of counsels and of every height that exalted itself against the knowledge of God? Beloved Brethren, we shall always be rich enough as long as we retain a firm trust in God. We shall always escape the scorn of those who pass by, and our own reproaches for temerity, and the pain of disappointment, and the penalties of failure, if we seek first the kingdom of God and His justice, desiring no success in any of our enterprises if they be not for the glory and salvation of his people. By keeping the great principle steadily in view, no matter how formidable the obstacles which are to be surmounted, we shall infallibly succeed. What mountains has not our Faith removed in every part of the world? What glorious monuments of more than human power has she not erected? From which grand designs for the glory of God and the happiness of mankind, which she alone was capable of conceiving has she ever yet retired confessing her inability for their accomplishment? Those Domes which she has suspended in the air, the Gothic Cathedrals which she has raised at incredible expense, the Hospitals which she has founded, the Colleges which she has endowed, the arts and sciences which she has munificently patronized, the stagnant marshes which she has converted into green pastures and teeming fields, the deserts which she has made to bloom like the rose, the afflicted of the human race whom she has relieved, give the answer and bear convincing testimony to the unfaltering energies and inexhaustible resources of the Catholic faith. The history of these various institutions and improvements refers us to the piety, not the wealth, of our ancestors, for the true cause of their existence and support, informing us 'how many hands made a light work' and how these stupendous projects which would have speedily exhausted the treasury of kings were realized on a scale of surpassing magnificence by the alms of the poor. Soldiers, mechanics, fishermen, families, in-

dividuals, strangers, religious associations, contributed to them *in the honor of God* and they rose, like the universe, out of nothing, under the plastic hand of the Creative Spirit of Faith. Cannot we, Beloved Brethren, do what these and those have done? If we have not much, can we not give a little, but cheerfully? If we have not wealth, can we not give labor? If we cannot do either of these, can we not at least address fervent prayers to heaven for the success of an undertaking in which all are interested? If every family would furnish the expense of a window, a door, a few perches of stone, an altar or a portion thereof, a Tabernacle, or a part of its furniture, how soon would not an entire edifice be built, decorated, and paid for? It is thus that our religious ancestors prospered. 'They knew what *association* can accomplish, when the multitude of believers were so united as that it could be said of them, as the pagans said of the first christians, that 'They had but one heart and soul.' It was thus that those venerable structures, still subjects of admiration to the traveller and which carry back the mind of the spectator a thousand years, were made to point their aerial spires to Heaven, sanctifying the high places with the sign of Redemption, cheering earth's voyagers amid the waves and tempests by which the sea of life is tost, with a beacon of light and of safety, on their way to rest and endless joy, and testifying to the world how our forefathers 'loved the beauty of the house of God and the place where his glory dwelleth.'

A new illustration of the wonders, which even poverty can accomplish when animated by the spirit of Faith, is furnished by the Society, established within our own memories at Lyons in France, in aid of the Foreign Missions whose branches are extended throughout most of the nations of Europe, and whose benefits have been felt in pagan climes, to the farthest ends of the world. The matchless organization of this Society, and the system and order that pervade its several departments and preside over its operations,

are such that the humble pittance, the mite of one cent per week from every contributor is sufficient for the attainment of the objects contemplated by the Association, — the triumph of truth over error, of civilization over barbarism, and of the blessings of the Gospel over the revolting destitution of Heathen Nations. The United States have largely participated in the charities of this institution, and among others, perhaps none more so than the States of Ohio and Michigan which composed the diocese of Cincinnati. We are still exceedingly in need of assistance, for the wealth of the Catholics of Ohio is far from having increased in the ratio of their numbers. A heavy and oppressive debt still hangs over the churches that have been built since the division of the diocese. New churches are indispensable to fold the flock of Christ now wandering over the extensive Territory without a watchful Shepherd's care, and exposed to all the dangers consequent on the loss of faith and the corruption of morals. But without an adequate provision *made by ourselves* for the diffusion of religious knowledge through all classes of the community, for the support of the Orphan, the instruction of the youth, and the consolations of the infirm and afflicted, we can establish no claim to be His disciples 'who went about doing good.' Without a serious, united, persevering effort to meet the increasing wants of the age and country in which we live, we shall not be able to convince our distant brethren that we too have been reached and agitated by that eminently Catholic Spirit, which at the present day, perhaps more than at any former period of our history, is everywhere exerting itself to renew the face of the earth. Brethren, let us know the day of our visitation and the things that are for our peace. Let us register a vow to the God of Jacob, nor give slumber to our eyelids until it be accomplished. Under what peculiar, interesting, and soul-exciting circumstances is not the Catholic Church placed upon a new trial before the human race in the United States, to afford to it the last, the crowning proof that her institution

was Divine, and that she received capabilities from the Saviour to promote the happiness of His people in all the varieties of their social, intellectual and religious progress towards the state of final blessedness and perfection reserved for them in Heaven! In the early ages she was opposed by heartless edicts and bloody persecutions until from very sympathy the pagan world felt half inclined to adore the faith which inspired its followers with such an heroic and unparallelled contempt for pleasures and for death. From Constantine to the *Reformation*, at one time she had kings for her cherishing fathers, as the Scriptures had foretold; at another time she encountered their hatred and their tyranny for her advocacy of human rights, for she always aided with the just against the unjust, the weak against the strong, the oppressed against the oppressor. These favors the people again forgot when they beheld her again basking in the sunshine of courtly favor and they imputed to her the crimes of their rulers in which she had had no fellowship. So far from it, that if the long account of the benefits conferred, and the wrongs inflicted on her by Kings could be settled, as it has been done in part, by such impartial Protestant testimony, as the recent lives of Gregory VII, and Innocent III contain, she would be found to have suffered far more than she gained, in the oppressive embrace of the civil power. From the Reformation to the present time, who shall portray her chequered destiny? Let the Fifth Charles and the Eighth Henry, the prominent figures of Augsburgh and Trent, the Rulers of France and Austria, her Cardinals dispersed and again congregated, her Pontiffs imprisoned and free in Florence and in Fontainebleau, in Valence, and once more presiding peaceably in Rome over the interests of Christ's spiritual kingdom, appear upon the stage of her eventful history, and direct every eye to the Almighty Being by whose wisdom, love and power, she was still sustained amid all the harassing vicissitudes of national love and of hatred, of patronage and of persecution. In the

United States she descends into the Arena, under far different auspices, prepared to rise or fall after a fair, and if need be a protracted trial with the numberless religions purporting to be Divine, which she encounters here, unaided, unimpeded by the temporal authorities, and trusting to truth alone for the victory.

Can we, beloved brethren, look with unconcern on this spectacle? Can we, while so many religious denominations are making such prodigious effort to assert their vain pretensions, to be every one, the only true Church established by the Saviour, remain cold and uninterested in the issue of this controversy? Shall we not on the contrary, do everything that God has a right to expect from our Faith and zeal and love for truth to obtain a fair trial for that venerable and time honored Church, which has begotten us to Jesus Christ by the Gospel, transmitted to us his religion undefiled through the long lapse of ages, preserved for us the treasures of ancient learning and covered us with her glory? Far be from us the example of such degeneracy. Rather let us say with David 'If I forget thee, O Jerusalem, let my right hand be forgotten. Let my tongue cleave to my jaws if I do not remember thee; if I make not Jerusalem the beginning of my joy.' P. 136.

It is now time, beloved brethren, to specify the objects of the society which it is contemplated to form and the means by which a fund may be created and applied for the furtherance of these objects.

The first and most urgent want of this diocese is a suitable Cathedral to accommodate the Catholic and the inquiring population of Cincinnati. There are three Masses every Sunday and Holy-Day celebrated in the present Cathedral at six, at eight, and at ten A.M. and at each of these there are several compelled to remain out of doors for want of sufficient room in the inside of the building. Hence the impossibility for many Catholics of receiving religious instruction, and the ignorance of saving Faith in which many of our sincere brethren of other denominations

leave the stage of life, whereas they would, doubtless, prove bright ornaments of our religion, if it could only appeal through its ministers on the Sabbath day to their minds and affections. It is estimated that every day for the last five years there have been from thirty to fifty applications for pews which, notwithstanding the erection of galleries in the Cathedral, it has been impossible to satisfy. The dedication of a German Church in 1834 had no other effect that we can discover but to attract a still larger number of our German Catholic brethren to this city and to call not only for the new German Church, which they are zealously erecting, but for two more, if we had only the necessary funds for their construction. The congregation of the Cathedral will not appear to have diminished when these two churches are crowded to overflowing; and when St. Xavier's and St. Peter's are regularly organized, it is obvious to every observing mind that the places of our Tents must be still further enlarged and their cords lengthened on every side.

The Cathedral is the mother church of every diocese. It is of it in particular, that every Catholic belonging to the diocese, should say that he loves its beauty for the sake of the great God who has chosen it for the dwelling of his glory. From the Cathedral, the light of Truth radiates to every point of its surrounding spiritual jurisdiction. In it priests are ordained to go forth, like the seventy-two disciples chosen by the Saviour, on their labors of mercy, coöperators with Christ, in the great work of our Redemption. In it sacrifices and prayers are daily offered to God for all churches and for every worshipper in their several congregations throughout the diocese. Its influence extends for good or for evil to the home of every one of the faithful, who like the people of God, under the first Covenant turned their hearts and minds towards the Temple, where God Promised that prayers should be specially acceptable and He would relieve His people from every calamity that oppressed them. The present Cathedral of Cincinnati was once the most

beautiful of the churches of the city. It is so no longer. Another must be built for this and for more urgent reasons which we have already stated, that our Faith may have a Sanctuary in some manner more worthy of the majesty of the ever present Deity, and of the sanctity of the Sacraments which are therein administered.

The mode which we recommend for the creation of funds to be in the first place devoted to the building of the following is

1st. The establishment of a Society to be called The Church Building Society of the Diocese of Cincinnati.

2nd. All the members of the Catholic Faith in Ohio to be members of this Society.

3rd. Every member to pay at least twelve and a half cents per month. Besides this little mite, they may subscribe more if they please, and pay an annual amount their zeal may dictate or their means admit.

4th. Collectors will be appointed in every ward of the different cities in the diocese who will transfer the amount by them collected monthly to the local Treasurer taking his receipts.

5th. The local Treasurers who will be presented to the Bishop by their respective pastors for his approbation, will transmit the amount placed in their hands every three months to the general Treasurer of the society of Cincinnati.

6th. Subscribers' names will be not only enrolled in their parish register, but they will also be sent to Cincinnati to be recorded in a book, to be forever carefully preserved in the Cathedral archives, containing the names of all the members.

7th. The officers of the Society will be a President, Secretary and Treasurer, assisted by a Council or Committee consisting of all the clergy engaged on the Missions of Ohio.

8th. An annual Statement of the receipts and disbursements of the Society shall be published in the *Catholic Telegraph* together with such statistics as

may seem likely to be of interest to the members generally.

9th. Every member will feel authorized and in duty bound not only to induce all his neighborhood to join the Association but likewise to solicit donations from friends and acquaintances elsewhere or transient strangers, to enable the society to establish its objects — the providing of churches for the destitute congregations of Ohio — and in every case the name of the donor and the amount given and the time and place at which it has been given shall be faithfully set down and transmitted for publication. Should a benefactor be unwilling that his name should appear in print, the amount, time and place must at least be specified and published, that there may be no mistake.

10th. As soon as the Cathedral is completed, the proceeds of the society shall be appropriated according to the wants of the various congregations throughout the diocese. In order that these wants may be carefully ascertained and that impartial justice may regulate all the proceedings of the Society, the clergy of the diocese will assemble every year at Cincinnati as faithful representatives of the wants and wishes of their respective flocks, and on these occasions, the amount of the Treasury will be appropriated as the majority with the consent of the Bishop or Vicar General will determine.

11th. In order that sufficient time may be allowed to organize the society in every part of the State, the first monthly contribution will be taken on the Feast of St. Peter in Chains, the title of dedication of the old and new Cathedral being Sunday, the first of August of the present year.

12th. The Holy Sacrifice of the Mass will be offered annually on the day above stated by all the clergy of the diocese for the members of the Society: and a Solemn Mass will be celebrated at Cincinnati on some day of the same month for all deceased members.

In these regulations we only present you a rough

draft of the design and principal operations of the society. By your individual and collective wisdom, the plan must be matured in all its details and carried faithfully into execution — too much time perhaps has been suffered to lapse in Ohio without attempting anything to the proposed organization, the motives of our delay we trust all will appreciate for they were no other than a fear of the difficulties to be encountered, chiefly on the ground of the poverty and the scattered condition of the Catholic emigrants within our limits. These motives no longer exist to the same extent. The example of what the poor of France and other countries associated with it have done for the propagation of the Faith in the foreign climes: the blessings and unparallelled increase which have crowned that association, and originated what is aptly termed its complement in a new society for the protection and relief of Catholics in Europe, on the same principle and by similar means; and the absolute necessity of the strict and rigorous obligation from which the eternal God will never dispense any amongst us of devoting a liberal portion of their earthly goods to promote His glory, the welfare of their fellow-citizens of which religion and virtue form the only solid basis, and their own salvation, all convince us that the moment has arrived when we can no longer look with sloth and indolence on what our fellow Catholics are everywhere doing. Our cause is the same, let our hearts be one. Let parents set the good example to their children and the young and the old, the young man and the maiden rival one another in helping the work of God to a prosperous termination. But let us also and above all secure the divine approbation convinced that 'unless the Lord build a house, in vain do they labor that build it,' — and so live in the faithful observance of his commandments and attention to prayer and all our religious duties that we may not only be found worthy to build him a temple on earth, and our souls and bodies may continue to be his sanctuaries here, but that we may be received

when we die into everlasting tabernacles which he has prepared for us in Heaven!

Given under our hand at Cincinnati on the Feast of Pentecost, 1841.

J. B. PURCELL,
Bishop of Cincinnati."[1]

The Cathedral of Vincennes was solemnly dedicated on Sunday, the 8th of August. Bishop Purcell sang the High Mass and preached the sermon. In the evening he again officiated and preached, and on the following day sang a requiem for Bishop Bruté and used a sermon on the death of the just, preached by Bishop Bruté at Emmitsburg in 1811. Bishop Bruté's tomb was adorned befittingly, and Bishop Purcell, pressing his forehead and lips to the cold marble slab which now covers that body, once the Temple of the Holy Ghost, and which will shine with more splendor than the sun, asked leave to preach in his Cathedral.[2]

A Retreat for the clergy began in Cincinnati September 5, 1841,[3] and was followed by a Mission for the laity, conducted by Rev. Fr. Larkin, S.J. The zeal of God's House never abated in the hearts of the pioneer ecclesiastics, and the Sisters also felt urged to do all in their power to spread Christ's Kingdom on earth.

Frequently the news came that one of their number had been called Home, and they, too, looked to the end of their earthly pilgrimage, whenever the Master should will. The *Catholic Telegraph* of May 21 says: "Sister Ann Joseph, after suffering from consumption for fifteen months, died on the first day of May in the scene of her pious labors, the Charity Hospital at New Orleans. She was a Sister of Charity — what more can be said?"

[1] *Catholic Telegraph*, Vol. X, pp. 181–183.
[2] *Ibid.*, pp. 286–87.
[3] *Ibid.*, p. 210.

This Hospital had over thirteen hundred patients and the Asylum sheltered over 400 children.

The Orphans in Cincinnati were remembered by the Academy of Fine Arts and also by the pupils of the Sisters of Notre Dame. The young ladies had a May Party and Crowning of the Queen, and after paying all expenses they found they had a balance of $8.00 left in the hands of the Treasurer. This was given to the Orphans in charge of the Sisters of Charity. The Orphans' gratitude made "perfect praise." [1]

Another colony of Sisters arrived from Emmitsburg to take charge of the German Orphan Asylum and St. Aloysius' School. On May 30, 1838, Bishop Purcell had gone to Emmitsburg to beg for Sisters for these undertakings and Mother Margaret, then Treasurer, gives the following account in her journal: "But hark! what rumor causes the commotion I hear? Bishop Purcell arrived and at the Mountain! Here comes Sister Julia (Shirk) quite anxious to see our good Superior's wardrobe in perfect order ere he goes to escort the dear Bishop from the Mountain to the Valley. Sister Josephine (Collins) everywhere. Mother Rose (White) all animation.

Shortly before two his Grace arrived accompanied by our good Superior. Sister Margaret (George) on the watch, — received instructions to ring the bell. The school bell added its chimes, and Mother, apprehensive that these two were not sufficient, got her small bell and rang it. In a few minutes the Bishop was seated in an arm chair in the midst of the Sisters, Novices and Candidates. After a few minutes the clock struck three. He read the Adoration prayer, resumed his seat, and after conversing twenty minutes

[1] Archives of Mount St. Joseph, Ohio.

with a few, he was ushered into the school-room. Miss Petinos played; Miss Ennis addressed him in a few lines composed for the occasion; other young ladies played and sang. The Bishop appropriately answered to these greetings, after which he visited the new part of the establishment with the Reverend Superior and Sister Josephine (Mother Assistant); then proceeded to the Stationery (where refreshments had been prepared), conversed with some of the Sisters who met him here and there in a kind and friendly manner and visited the infirmary. Rev. Mr. McCaffrey came for him about five, and after supper went with him to the Mountain. Mother received a letter from Bishop Rosati loudly calling for ten Sisters for three different places — Bishop Purcell quite urgent for three to take charge of the German children of his diocese. They must be acquainted with the German language. That is a *sine qua non*, so of course I do not go on that mission." (Sister Margaret was Treasurer at Emmitsburg at this time.) How little she suspected that in less than a decade she would be in Cincinnati and a few years later be the Mother Superior of the Cincinnati Sisters.

Sister Margaret continues her journal. "Bishop Rosati. Indeed he called loudly!" "I expect a favorable answer," he writes, "or rather I look for the Sisters before any answer. No excuse — no delay! The river is high. Send them to Pittsburg and for the expenses of their journey send to Capt. May of Pittsburg, a draft upon me at sight. No excuses, Mother. St. Vincent will not receive them." The Sisters not coming, a little later he cries out: "If you do not send them next Spring early, you will compel me to come to St. Joseph's to take them myself

in person." Was there ever, will there ever be a sufficient number of Sisters to satisfy the demands of our zealous Bishops and clergy?

Pittsburg (Pa.) had welcomed the first colony of "Black Caps" in 1840. Sister M. Chrysostom was now the Sister Servant and in the band of Sisters were the future Mother Isidore of the Sisters of Mercy, Pittsburg, and Mother Josephine of the Sisters of Charity of Cincinnati.[1]

Sister Margaret George was then in Boston in charge of the Boston Catholic Female School, near the old Cathedral in Franklin St. Her journal tells of the annual excursion, July 13th, with 400 children.[2]

The St. Vincent Male Asylum in Baltimore opened this year and a Preparatory School for boys between four and twelve years was established near Emmitsburg and called St. Francis Xavier Institute.[3]

On the Fourth of July, the Teetotalers took up a subscription for the orphans in Cincinnati.

Letters from the Sisters in the East told their companions in Cincinnati of the celebration in Baltimore, Philadelphia, and Emmitsburg of the landing of the Pilgrims (Catholic) and of Dr. John McCaffrey's great sermon on the occasion.

April 11th brought the sorrowful news of Bishop England's death and July 12th, that of Bishop David,

[1] Archives of Mount St. Joseph, Ohio. Mother Josephine's Journal.

[2] *Ibid.* Mother Margaret's Journal.

[3] *Catholic Telegraph*, Vol. XI, p. 451: "We solicit the attention of our readers to the following Prospectus which we have been requested to publish. Whatever the Sisters of Charity undertake is sure to flourish. As a religious association they have secured for themselves in the mind of the American Catholic a feeling of lasting gratitude and veneration. The site of this new establishment is also happily chosen. It is in the neighborhood of the Mother House of the Sisters of Charity, and one mile from Mount St. Mary's College — from that long celebrated institution which has given so many Bishops and Priests to the Catholic Church in the United States."

once Superior at Emmitsburg. Devout prayers were offered for the eternal rest of these two great workers and devoted friends of the Sisters of Charity, both of whom had taken to their respective dioceses the plan and rule of Mother Seton's Sisterhood.

The *Children's Catholic Magazine*, edited for the instruction and entertainment of the young, was welcomed in all Catholic homes and furnished much edifying reading matter. On the 6th of May the Convent Church at Emmitsburg was consecrated. The site had been selected by Mother Seton twenty years before, and the corner-stone was laid on March 19, 1839. Most Rev. Archbishop Eccleston, with the Bishop of Richmond, Rt. Rev. Richard Whelan, performed the solemn ceremonies of the ritual assisted by a large number of priests from Mount St. Mary and other places. The procession formed to convey the sacred relics to the altar was very imposing. The young ladies of the Academy, one hundred and sixty (160) dressed in white and wearing white veils followed, three of their number carrying a banner of the Blessed Virgin. After these walked one hundred Sisters, then the students of Mount St. Mary's College led by their band of music. The seminarists in surplice came next and the Reverend clergy in chasuble. The urn containing the sacred relics was borne by four priests followed by the bishops in cope and mitre with their respective attendants. On the way to the altar the band played and the chanters sang the *Te Deum*.

After the Pontifical Mass, the Rev. Dr. Moriarty delivered an appropriate discourse in masterful style.

The chapel is of Tuscan architecture, one hundred and twelve feet long and ninety-one wide, with a lofty steeple.

A statue of St. Joseph ornaments the façade and a Latin inscription tells that this Temple, erected at the expense of Mother Seton's Daughters, was dedicated by them to the glory of God in honor of their chief patron.

Beautiful altars and statuary were presented by friends and the Alumnae of the Academy, and the bell which hangs in the steeple was brought from Spain with others during the time of spoliation and offered for sale in Baltimore. When Rev. Thos. R. Butler went to select the bell he stood some distance away to notice the tone as the bells were struck in numerical order. Having signified his choice, what was his surprise on examining the inscription to find that it had been cast in 1809, the date of the establishment at Emmitsburg, and that it had been dedicated to St. Joseph, special patron of the Sisters of Charity.

Several of the older Sisters, foundation stones of the community, had been called to their eternal reward within two years. SISTER ADELE SALVA died May 2, 1839; SISTER ANN GRUBER, November 14, 1840; SISTER JOANNA SMITH, January 21, 1841, SISTER FRANCIS XAVIER LOVE, first Sister Servant of the Cincinnati mission, December 12, 1840.[1]

Sister Margaret tells of Sister Isabella's death on July 14th and of her exclamation: "Who is that beautiful lady at the foot of my bed?" Her eyes did not move after this but none other saw the apparition. Sister Isabella was attended by Father McElroy who was conducting the Sisters' Retreat. She had been on mission in Baltimore, was one of the heroic nurses who attended the cholera patients in Philadelphia in 1832, when so many of the Sisters volunteered their

[1] Archives of Mount St. Joseph, Ohio.

services not only in Philadelphia but all over the country, and many died martyrs.

Rev. John Hickey, Superior of the Sisters of Charity, resigned his charge, much to the regret and sorrow of the Sisters. Very Rev. L. Deluol of St. Mary's Seminary, Baltimore, succeeded him.

The prosperity of the Community and the growth of the Academy at Emmitsburg called for another building to provide larger study halls and more music rooms, and, three years later, a building was erected for the exclusive use of the Sisters and novices. It was designed by Mr. Eugene Giraud after the style of convents in the 14th and 15th centuries.

Mother Xavier Clark, who had succeeded Mother Rose White in 1839, was, to use her own words, a "*child of revolution.*" She was a native of San Domingo and during the insurrection of the negroes in the French Colony her family fled with some valuables having escaped the general massacre through the fidelity of some of their slaves. She married Capt. Clark when she was about seventeen years old. God sent them a beautiful boy but took the father a few months later, leaving his young widow of nineteen years the victim of misfortune, his affairs being in a very embarrassed condition. Nine months later her boy, the joy of her heart and hope for future years, was taken to Heaven.

Later she met Fathers Kohlman and Fenwick and they saw in all her trials a call from God to the household of Mother Seton, which she entered without delay. She travelled to Emmitsburg with Father Gallitzin, the Prince-Priest, who like all the rest of the clergy had a deep interest in Mother Seton's struggling community. Sister Xavier having expressed a doubt as to

God's will in her regard he said to her at St. Joseph's: "This is your dwelling place for the remainder of your days and from hence your soul will wing its flight to Heaven." She became Assistant to Mother Seton shortly after the term of her novitiate and governed the Community from the time of Mother Seton's death until Mother Rose returned from Philadelphia.[1] Later on she was Mistress of Novices, and Mother of the Community when Elizabeth Mattingly (Mother Regina of Cincinnati) entered the novitiate at Emmitsburg in 1843.

Mr. Benjamin M. Thomas of Philadelphia addressed the pupils of St. Peter's School, Cincinnati, after the distribution of premiums in July. Arrangements had been made to conduct the exercises in a beautiful arbor within a shady grove, but a thunder storm compelled visitors and pupils to hasten to the Refectory which was soon changed into a picturesque exhibition hall. The bright-hued crowns, treasure books, and shining medals, rewards for the diligent, were the admiration of all.

The premiums were conferred by the clergy on the children of the Free and Pay schools, while Mrs. Woods, mother of Mr. Jas. F. Woods, a student of the Propaganda, solicited the honor of rewarding the orphans. There were addresses from each department by a senior, a junior, and a little orphan.

It was a coincidence that Mr. Thomas of Philadelphia, a convert, and Mrs. Woods, likewise a convert, the mother of Philadelphia's future Archbishop, should be present on this occasion. Mr. Thomas said that he had visited Cincinnati anticipating much from its reputation of being the Philadelphia of the West

[1] Archives of Mount St. Joseph, Ohio.

and had found its commercial prosperity equal to his highest expectations, but that leaving its animated business walks and visiting in company with the Rt. Rev. Bishop such peaceful abodes of religion and instruction he found its greatest glory — the successful vindication of its character as Queen City of the West. He reminded the pupils that their parents, like the Roman matron, turned to them as their jewels, valuing wealth only as a means of preparing them for society, their country, and Heaven, and urged them to treasure the advantages offered them.

He told the Orphans that they were the jewels of the Church and the Sisters of Charity the Angels delegated by God to watch over them, that the Sisters sustained by the purest zeal and by the smiles of Heaven which beam upon their labors, fulfill perfectly their pious mission. "The Sister of Charity," he said, "retires from Society, which she could adorn and in whose honor and praises she so largely partakes, and dedicates to the service of Heaven those talents that could change the world, — the object of admiration of the good and by her conduct extorting unwilling praises even from the enemies of her religion."

He spoke of the Sisters of Charity in the abodes of misery, where contagion abounds, at the bedside of the dying, giving relief to the poor and sheltering the homeless, and added: "Their praises may be heard on earth, but their reward can be attained only in the regions of bliss."

To the pupils he remarked that as the child of the Grecian ruled Greece, so on them depended the destiny of their country, the glory of their city. He appealed to them to uphold their beautiful institution and urged them by every motive of laudable ambition to improve

their minds and thus gladden the hearts of their parents, to compensate their teachers by their proficiency, bring renown upon their school and their city, and to pay the debt of patriotism to their country. He reminded them, too, that the happy day of premiums here foretokened the one in Heaven when their Saviour would Himself crown them and be their reward exceeding great.[1]

Bishop Purcell listened with delight to these words addressed to the students and to his dear little orphans. God was manifestly blessing all his works. The Asylum was enlarged and more comfortable arrangements were thus secured for Sisters and children. All the institutions of the diocese were growing, the result of great energy and zeal on the part of the Bishop and his clergy. There were now fifty-five churches and others in prospect. The Vincentian Fathers[2] had been invited by the Bishop to take charge of the Seminary in Brown County, and the Fathers of the Precious Blood, under Father Brunner, to settle in Mercer County, Ohio. Fathers Lamy and Machebouf, destined later to spread Catholicity in the far West, were now doing missionary work in northern Ohio.

News came that the great, the good, the indefatigable, Bishop Dubois had died in New York, on December 12, 1842.

It was a great grief to Bishop Purcell and the Sisters for had he not been their Father, their Founder, their strong support and wise guide?

Bishop Purcell rejoiced, too, that life's weary exile was over for this great leader of souls. Surely one scene presented itself to his mind — the conflict

[1] *Catholic Telegraph*, Vol. XI, p. 254.

[2] *Ibid.*, p. 231; *History of Mt. St. Mary's of the West*, p. 20.

between human honor and spiritual loyalty which battled in the breast of Bishop Dubois when called upon to give over to his coadjutor the powers now to pass from him forever! It was Bishop Purcell, himself a dutiful and loving son, who throwing himself on his knees with tears flowing from his eyes, besought the "Little President" of earlier days to resign the sceptre into the hands of Bishop Hughes, another able and devoted son. Bishop Dubois then made a full surrender and gave himself to a preparation for his journey to the City of God. At the news of his death the whole country resounded with his praises and on altars through the whole extent of the United States and farther, Mass was offered for the eternal repose of his soul.

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